TWENTY YEARS OF CHURCH FEDERATION

1928

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Twenty Years of Church Federation

REPORT

OF THE

FEDERAL COUNCIL OF THE CHURCHES OF CHRIST IN AMERICA

1924-1928

EDITED BY

SAMUEL McCREA CAVERT

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LEGACIES

For the information and use of those who desire to make bequests to the FEDERAL COUNCIL OF THE CHURCHES OF CHRIST IN AMERICA, and thus to perpetuate its work, when their own personal efforts are ended, the following form may be used:

I give and bequeath to the FEDERAL COUNCIL OF THE CHURCHES OF CHRIST IN AMERICA, *incorporated under the laws of New York, the sum of.....dollars for its general purposes (or a special purpose may be stated).*

Legacies may also be left to the COUNCIL in trust, the income only to be used.

In case it is desired to give real estate, the following form may be used:

I give, bequeath and devise to the FEDERAL COUNCIL OF THE CHURCHES OF CHRIST IN AMERICA, *incorporated under the laws of New York, the following described property, to wit:*.....

.....

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CONSTITUENT BODIES
of the
FEDERAL COUNCIL OF THE CHURCHES OF CHRIST IN AMERICA

Created in 1908 by the official action of the denominations, in order "more fully to manifest the essential oneness of the Christian Churches of America in Jesus Christ as their divine Lord and Saviour and to promote the spirit of fellowship, service and cooperation among them."

Incorporated by special act of the Legislature of the State of New York, April 12, 1924.

Northern Baptist Convention
National Baptist Convention
Free Baptist Churches
Christian Church
Churches of God in N. A. (General Eldership)
Congregational Churches
Disciples of Christ
Evangelical Church
Evangelical Synod of N. A.
Friends
Methodist EpiscopalChurch
Methodist Episcopal Church, South
African M. E. Church
African M. E. Zion Church
Colored M. E. Church in America
Methodist Protestant Church
Moravian Church
Presbyterian Church in the U. S. A.
Presbyterian Church in the U. S. (South)
Primitive Methodist Church
National Council of the Protestant Episcopal Church (*Cooperating Agency*)
Reformed Church in America
Reformed Church in the U. S.
Reformed Episcopal Church
Seventh Day Baptist Churches
United Brethren Church
United Presbyterian Church
United Lutheran Church (*Consultative Body*)

The successive mile-posts in the development of the Council have been:

Conference on Interchurch Federation, New York, 1905
First Quadrennial Meeting, Philadelphia, 1908
Second Quadrennial Meeting, Chicago, 1912
Third Quadrennial Meeting, St. Louis, 1916
Fourth Quadrennial Meeting, Boston, 1920
Fifth Quadrennial Meeting, Atlanta, 1924
Sixth Quadrennial Meeting, Rochester, 1928

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PART I.

THE SPIRIT OF THE FEDERAL COUNCIL

INTRODUCTION

On the last night when Jesus was with His disciples, the thing that He prayed for most was that they might be one. This was no ordinary occasion; it was a farewell gathering—a time when one has no thought for casual things, but only for what lies nearest to one's heart. Not once, but again and again, at this most crucial hour of His fellowship with His disciples, do we find Him giving expression to the great concern, "that they may be one."

And Jesus apparently felt, too, that there was some close connection between the unity of His disciples and the winning of mankind to Him. For we find Him not only praying "that they may be one" but also adding: *"that the world may believe."*

For at least five major reasons a greater unity among the churches of Christ is essential to their filling their true place in human life today.

Why Christian Unity Matters

In the first place, united action always carries with it a deeper and more compelling evangelistic quality than denominational action alone can ever have. For the only thing that any church has which is worth *converting anybody to* is the same as other churches also have. Merely as separated denominations, and nothing more, our witness has to do with minor matters—certain forms of government, certain conceptions of the sacraments, certain preferences in worship, certain accidents of historical background. But whenever our denominations act *together,* then they testify to the supreme realities—to the one God who is Father of us all, to the one Lord and Savior, Jesus Christ, whose disciples we all are, to the one path of loving service in which we all seek to walk.

Secondly, the churches must act together if they are to have any mighty influence on public opinion in behalf of social righteousness. Dean Hodges used to say, in his whimsical way, that he imagined the devil did not take much alarm at seeing a Presbyterian middle finger, or a Methodist forefinger, or an Episcopal thumb stuck out at him. If the forces of evil really took to flight, the Dean added, it was when all four fingers and the thumb were gathered up compactly into a serviceable fist. What the clergyman thus said in a homely fashion, a distinguished layman and discerning observer of modern life, Glenn Frank, recently put in the form of a timely warning: "Protestantism must attain an increasing unity or it will exert a decreasing influence."

In the third place, a more efficient distribution of our religious forces is imperative and can be secured only by systematic co-

operative arrangements. Who that has seen the half-dozen struggling churches in one small town, all competing with each other for support, can fail to realize how an over-eager denominationalism may prove a positive hindrance to the spiritual life? As someone has put it, "Many communities are at present cursed with so many churches that they are blessed with hardly any religion at all." To make matters still worse, there are other areas as sadly underchurched as some are overchurched. Overlapping and overlooking, "the twin evils of Protestantism," cry aloud for us to heed our Lord's prayer for unity.

Fourthly, a far greater measure of cooperation is demanded for the sake of practical effectiveness in our daily work. Our tasks are not those of one church. They are shared with other churches and can be carried on more successfully in union than in separation. In the primary responsibility of winning men and women to discipleship to Christ, it has been demonstrated that every church is immensely reinforced when the churches of the community join at one time in a concerted appeal. Methodist Sunday-school teachers and Presbyterian require the same training. The research in current social and international problems which the Baptist minister needs, if he is to hold up all public issues to the light of the teaching of Jesus, is identical with that which the Congregationalist needs. And not a few important functions can never be fulfilled at all except in cooperation. The Board of Education of a city cannot be expected to deal separately with a score of different denominations that want their children released at certain hours for a weekday religious program. The judge in a juvenile court can hardly bother to go into the intricacies of ecclesiastical divisions in order to find a Christian worker who will be responsible for the oversight of Protestant boys.

In the last analysis, however, the urgency of Jesus' prayer lies at a far deeper level than that of practical efficiency, important as that is. Unity is demanded, most of all, in order that the Church may not, by its own example, stand in the way of that life of fellowship for the sake of which the Church exists. For the Church is, in its very genius, a *fellowship*—the fellowship of those who share the purpose of Jesus and seek to fulfil it in the world. Its great aim, like its Master's, is to build a world of fellowship by making men conscious of their brotherhood to one another because of their common sonship to God.

But how can the churches exercise their rightful influence for such fellowship and brotherhood if they do not themselves practice it to the full? How can the churches expect people to believe that love and cooperation will really work in the difficult relations

of races and nations and industrial groups, if love and cooperation do not obtain in convincing measure even in the churches?

If the continuance of denominational organizations is to be justified, they must find a way to a complete spirit of fellowship and a persistent practice of cooperation. Happily, there are countless influences today that impel us in that direction. In every church the most thoughtful and progressive spirits are determined that there shall be no barriers to united service and fellowship.

What Twenty Years Can Show

Twenty years ago there was little teamwork among the various Christian denominations. There was no national body through which they could cooperate.

Today, twenty-eight denominations are working closely together through the Federal Council of Churches.

Twenty years ago there was no local federation or council of churches for any city or state (with scarce exceptions), nor any national body to promote their organization.

Today, with the assistance of the Federal Council, church federations have been established in most large cities and in six states.

Twenty years ago there was no concerted effort to stimulate ministers to personal pastoral evangelism.

Today, through the Federal Council, the denominations work out programs for cooperative service and united evangelistic effort.

Twenty years ago ministers had no source for accurate information concerning the social and industrial changes which so vitally affect their ministry.

Today, through the Federal Council, ministers can secure reliable facts about current situations, the product of skilled research.

Twenty years ago the churches had no definite method for making their influence felt in opposing measures likely to foment war or in promoting constructive endeavors for peace.

Today the Federal Council is an effective aid in creating sentiment for ridding the world of war and for building up public opinion in support of constructive agencies for international justice and peace.

Twenty years ago lack of mutual understanding stimulated prejudice between racial and religious groups. There was no means for focusing church influence against these evils.

Today the Federal Council is persistently combating prejudice and cultivating goodwill.

An Outward Expression of an Inner Spirit

Such considerations make it clear that the beginning of the Federal Council twenty years ago marked a new stage in the history of the Church. In various ways Christians of many names had worked together as individuals; henceforth there was also to be cooperation among Christians in their corporate capacity *as churches.*

No doubt it often seems as if faster progress could be made by ignoring these denominational relationships and letting enthusiastic individuals go ahead without waiting for official approval. While all such voluntary efforts are to be welcomed, in the long run the really substantial results are achieved by the movements which spring out of, and are built into, the ongoing life and work of the Church itself.

A perusal of the experience of the churches during the last two decades justifies the conclusion that the pathway to the larger unity which we seek lies through the field of action and of *practiced fellowship.* There is little use of discussing coming together if we do not have sufficient mutual trust and kindred interest to lead us to labor together now.

Moreover, fuller unity is not likely to come, except through the growing understanding and appreciation that are developed by fellowship in common tasks. Through their experience the churches have been discovering that they possess an inner unity of spirit and purpose. The prime need is to give that spirit and purpose ampler outward expression.

The Quadrennial Meeting of the Council, held in Rochester, N. Y., December 5-11, 1928, marking the completion of two decades of its life, was an occasion for a restudy of the Council with special reference to the possibility of a fresh advance toward a larger unity of service and fellowship among the Protestant Churches. A special committee on "structure and function," including at least one representative from each of the twenty-eight constituent denominations of the Council, was created at that time to carry forward continuously the study as to ways of knitting up our Protestant forces into a closer unity.

SAMUEL MCCREA CAVERT,
General Secretary.

CRUCIAL PROBLEMS OF THE FEDERATED CHURCHES

By Francis J. McConnell
President-elect, Federal Council of the Churches

A primary effort of the churches, as organized together in the Federal Council, is to remove something of the contradiction between the Gospel as an ideal or as the ministers preach it in their churches, and as it is in our institutions and so-called Christian societies.

There is a great contradiction between the Gospel that we possess as individuals and the actual condition of society in which we find ourselves when we get together in institutions. This contradiction is, in a sense, a rather recent development. It has come with the passage of centuries since the time of Martin Luther. Back of those days the one Church claimed to exercise authority over all the relationships of human beings to each other. The Church had control over the forms of all human activities. That was an arbitrary decree. There was a threat of excommunication for those who would not accede to every control of the ecclesiastical power. It could promote or not promote a war upon occasion. The Church controlled all the educational conditions of society; it controlled all family relationships completely—it governed the conditions of marriage. It even went down into the market-place and with the doctrines of Jesus did something to mitigate the old-time commercial conditions. All this by the exercise of authority!

When the Reformation came—when it insisted upon the individual standing alone—almost inevitably these institutional forms began to give way, and we know what has taken place in the past few centuries. Education has become secularized. International relations have been allowed to drift away from any attempt at Christian control, except as some individual statesman in his individual duty has tried to give importance to Christian principles. Until recently there has been no direct attempt to bring Christian principles to bear on industrial relationships.

There has grown up a set of ideas and forms of life, not merely secularized, but sometimes almost pagan. The spirit of religion has been more and more considered as a part of the individual life only. The Church has developed great saints—men of power and principles and insight—but outside of the sphere of the individual there has been the loosing of the other forces that have moved in a direction away from the Kingdom of Heaven.

We can never go back to the old arbitrary decree of the Church. Such a thing would be impossible and would be only smiled at. We must rely upon *influence.*

From External Authority to United Influence

The effort of the Federal Council is not to exercise any kind of authority but to help the churches reach the place where their united influence can bring the spirit of Christ to bear upon the institutional life of our time. We have passed over from the old thought, in the old days, of arbitrary decree to the exercise of moral influence in bringing the common Christ into the institutional activities of man.

I saw some time ago a remark by a distinguished journalist, not a Christian, who had lived for a number of years in China. He had no sympathy with the doctrines of Christianity, but, socially speaking, the one thing, according to him, that China needs at the present day is Christianity. If he were to pick out one hundred of the most influential individuals in China, the majority of them would be Christian—Christian missionaries, who, by their own purity of life, had so influenced China that the problem more and more is to overcome the contradiction between their own character and the character of the institutional life of the nations from which they came. That contradiction he did not think could be overcome at all. The Chinese will give the missionaries honor for their good lives, and yet the more sharply the Chinese look upon the contradictions between these lives and the nature of China's contacts with the lands from which the missionaries come, the more does a glaring problem confront us.

I remember a remark that George Francis Train made about a certain punitive expedition to China. It seems that such a measure was proposed among the European powers—I do not know what China had done—perhaps had not used enough opium or something of that sort—but the so-called Christian peoples were determined to send this punitive expedition, and the intervention of the United States was sought. Train said in a newspaper article, "I object to sending soldiers to shoot the people and missionaries to China to convert them, upon the same vessel. If we must send both, I insist that we should send them upon different ships, because when we send soldiers and missionaries upon the same vessel, it has a tendency to breed confusion in the Chinese mind." That is exactly what has been happening between so-called Christian and non-Christian peoples, during all the years. We have been breeding confusion in their minds by the contradiction between the principles we proclaim, and our contacts as institutions and nations.

As individuals, we believe in the Christian religion and in the principle of love, and yet the same individuals are tied up with systems of other kinds of influence. Necessarily a pitiable and harsh relationship has arisen from the fact that society is what it is, so that there is a contradiction between the Gospel and much of the life that Christians are compelled to live.

The churches in the Federal Council are setting themselves to solve these contradictions in some degree, and to point out the path for their solution in the days to come.

The Importance of Size

I believe, further, that in the Federal Council the churches are able to realize true values that come from *size*.

There is not much place in Christianity for the ordinary emphasis on bigness; yet when we think of God we think of a sort of capaciousness in quality, and that calls for the largest terms. And the adequate interpretation of the Incarnation must mean ultimately an incarnation in a redeemed humanity.

The idea of size makes a revelation of new difficulties, but also of new values. Take a drop of sea-water, and it has no appearance of any importance, yet should that drop of sea-water join itself with other drops, a change appears. It reveals beauties, and it catches the color of the bright blue sky, and discloses a wonderful beauty to the eyes of men. A life taken alone itself may be beautiful, but if we can think of redeemed humanity and the churches of Christ standing together, taking the conditions of the times and striving to carry the Gospel to all the sons of men in the earth, to hundreds of thousands and to millions—then the revelation begins to take on a new color and beauty, and we have something great enough to catch the glorious colors of the upper skies.

I do not suppose that anyone would think of the Book of Revelation as suggesting very many beauties. There is something almost of grotesqueness about its figures of speech when we first read them, but after a while we begin to see the passion of the writer for figures of speech that set forth the true greatness of God and His judgment. In his extravagant imagery he is suggesting, after all, something new. There are singers by the thousands and tens of thousands, and the song becomes a "new song." It was an old song, but *sung by the multitudes it became a new song.*

It is almost paradoxical that out of quantity there comes a new quality, and it is so with this Gospel of God. We have the Perfect Life, and the testing is to take that Perfect Life and Spirit, and make the revelation to include by incarnation all the revela-

tions that can be brought by all the nations and races and generations. And with a revelation like that, there will come a new beauty. "I saw a great multitude," the seer on Patmos says, "out of every nation and tribe and people and tongue," maintaining their own distinction evidently, "and clothed with white robes and with palms in their hands," indicating that they had won a great victory.

I do not misrepresent the churches in the Federal Council when I say that by the sheer magnitude of our enterprise we may take a new place, and make possible a more adequate revelation of God.

We talk about a common denominator, or a least common denominator—a something on which we can all agree—but sometimes, after we have come to such an agreement, we find that we need another. It is time that we began to think of the *maximum.* What is the greatest we can believe? What is the greatest construction we can put on the universe? Perhaps upon that maximum of belief we may find a better revelation of God than we ever knew.

How Social Conditions Affect the Individual

We hope by untiring effort to bring about the condition that will make possible the greatest life for the individual—a condition that will bring out, on the basis of common humanity, the highest in the human life. But it requires only a superficial knowledge of history to know that individuals can come to the best only when an adequate social environment makes it possible. It would be a miracle if an Isaac Newton were to appear in a Central African tribe untouched by civilization. The time arrives when certain conditions can produce a genius. Greece illustrates this as perhaps no other nation. The greatest expression of Greek art came at a time when the Greek people were inspired by interest in a particular line of development. The old tradition that geometry came to its power in Greece when the people were so interested in geometry that sand tables were placed even in the marketplaces, and the people gave all their leisure time to working out problems in the sand—that tradition would not and could not perish. It was then that men began to make those statements and those propositions concerning geometry which Euclid finally made into a text-book that is used at the present time. It has a history of more continuous teaching than any other text-book that the world has ever known.

A general interest would not make a great man appear, but this general interest would furnish the conditions under which he could come to his best. And that was true of art and of sculpture and of architecture—there had to be a general interest before the

great achievements were possible. And, as we come down to the Middle Ages, and look upon the Gothic cathedrals, we find as the inspiration the general stirring of all minds, the interest of the whole communicated to the individual. Out of all this came the opportunity for the individual to do his best.

So it must be also in saintliness—the completing of character in its highest and best. We seek to bring about a social atmosphere and a condition of things in communities and throughout the world in which great saintliness becomes possible. Is that too much to hope for? We do not think it is. We believe the time is coming when science and religion will find their true reconciliation—as scientific skill is being more and more used in the service of mankind to set on high the wisdom and the skill of the divine—a time when the highest artistic power and art will be used to reflect the beauty of that God who is altogether holiness, and all life shall come to the highest and noblest expression because the individual is in an atmosphere that conduces to the development of his highest and best.

THE GENIUS OF THE FEDERAL COUNCIL

By S. Parkes Cadman

President of the Federal Council of the Churches of Christ in America, 1924-1928

The evangelical communions of the United States, it now seems clear, will never again robe themselves in the shabby and outworn garments of sectarian exclusiveness. The followers of Luther, Calvin, Zwingli, Knox, Zinzendorf, Wesley and Fox have verified by experience the losses and disabilities of separatism. The recent conflict of the nations accentuated the consciousness of these losses and disabilities. The glare of Belgium's battle fields was in truth sinister enough, but it served to demonstrate for millions of devout and earnest Christians the moral and spiritual impotence generated by their traditional provincialism. If the question is asked: "With what result?", the answer is that they are set on rediscovering the inward solidarity of all believers in God, in Christ and in the immortality of righteousness. Their resolution has animated one of the most significant enterprises undertaken by modern Christianity, viz., to find anew, and apply upon the widest scale available, the peace and oneness of the earliest Christian discipleship.

The founders of the Federal Council of Churches, in which the new spirit finds objective expression, thoroughly understood the futility of attempting the reconciliation of denominational differences solely by theological discussion, so they wisely concentrated

upon those joint activities which emphasize Christianity's social and humanitarian benefits. In other words, they sought fellowship in work rather than in an impossible doctrinal harmony, thus unconsciously emulating the example of Him who wrought—

"With human hands the creed of creeds
In loveliness of perfect deeds
More strong than all poetic thought."

The twenty-eight communions comprising the Council are its directing head, acting through their elected representatives. These churches have supreme control over its deliberations and decisions. It has its being in them and by their will alone. It exists to obey their dictates. Should they see fit to dissolve this voluntary association, it would cease to be. The flexible tie which binds the daughter commonwealths of the British Empire to their motherland illustrates the nature of the Federal Council's organism. Just as Canada, Australia, New Zealand, South Africa and the Free State of Ireland are entirely autonomous and self-governing nations, owing allegiance to nothing save the Crown of Great Britain, so the several churches in question retain their entity, and owe allegiance to nothing save the crown rights of Christ as Lord.

Yet in this, as in much else, churches no less than individuals have proved the reality of His saying that "he who loseth his life shall save it." For the new fellowship in service has helped to dissolve doctrinal and ecclesiastical barriers behind which misunderstanding and schism shelter. The convergence and cooperation of distinguished clergymen and laymen for salutary causes and needed help reduce the cleavages and augment the oneness of the churches. The personal contacts and exchange of views of their representatives convince them that they are weakest wherein they differ and strongest wherein they agree.

A New World of Fellowship

My experience as President of the Federal Council for the past quadrennium has revealed another world to me; a world of lifted horizons, enlarged perspectives, attractive vistas and cherished friendships; a world in which the overlordship of Christ involves a common struggle, a common hope, and a common victory, regardless of sectarian labels or discriminations.

During the twenty years of its existence, the rationale of the Federal Council's being has received indisputable affirmation from sources one can readily name. First, separateness and aloofness on the part of denominational groups do violence to the spiritual oneness which is of the very essence of the Christian religion. Second, the glaring inconsistency of a divided Church proclaiming the unity of the race in Christ is painfully obvious and dis-

concerting. Third, the words of His high priestly prayer challenge the heart and conscience of all His disciples. Surely their organization should express the oneness He intended them to have, since that and nothing else befits their profession. Whether interpreted literally or otherwise, the Savior's supplication, offered in the hour of His travail, in behalf of a body of the faithful who should be one in Him and in the Father, is flatly contradicted by the historic ruptures which have mutilated that body.

There is no escape from the conclusion that the divine logic of the New Testament religion makes mandatory a unified form of Christian life, which harmonizes with the will of Jesus Christ and effectively presents His Evangel to the world which He died to redeem.

Church federation has been abundantly justified by its reconciling achievements in the realms of internationalism, of industrialism and of interracial harmony. The Council's apologia is manifested in its actual accomplishments. Did these require corroboration, the caricatures, libels and animadversions of its foes amply supply it. Those who have spoken and written against some of the forward-looking programs made possible by the reintegration of disorganized Protestantism are unconsciously its valuable advocates. The causes they avow and the means they use are self-condemnatory and can be safely left to the intelligent judgment of the American people.

THE IDEALS OF THE FEDERAL COUNCIL, 1908-1928

By Frank Mason North
President of the Federal Council of the Churches, 1916-1920

The essential idea of the Federal Council is nowhere better stated than in the prophetic words of Dr. Philip Schaff at the Conference of the Evangelical Alliance in Chicago, in 1893, twelve years before the Interchurch Conference on Federation was held in Carnegie Hall. Dr. Schaff gave reasons why organic union of all the churches under one government seemed to him impossible and stated the form in which union is practicable, in these words:

"Federal or confederate union is a voluntary association of different churches in their official capacity, each retaining its freedom and independence in the management of its internal affairs, but all recognizing one another as sisters with equal rights, and cooperating in general enterprises, such as the spread of the Gospel at home and abroad, the defense of the faith

against infidelity, the elevation of the poor and neglected classes of society, works of philanthropy and charity, and moral reform."

It is significant that this statement concerning federal union of the churches, in the background of which is clearly the federal union of the American states, was made at a meeting of the Evangelical Alliance. How powerful an influence in unifying evangelical sentiment throughout the world this great organization was, must never be forgotten. The fact, however, that Dr. Schaff's statement presented a basis for the coordination of evangelical forces which the Alliance, as a voluntary organization of individual Christians, had never used, indicated a new phase of Christian life and work, namely, that of federating the church units in an official and constitutional organization. Those familiar with the development of the Open and Institutional Church League (1894), which gave a basis for the National Federation of Churches and Christian Workers (1901) and later for the Interchurch Conference on Federation (1905) at Carnegie Hall, where official groups representative of the various cooperating churches assembled to give actual form to the Federal Council (1908), will recognize the force and fruitfulness of the statement made by Dr. Schaff.

The ruling ideas in the background of the thinking of those who played a part in the development of the Federal Council may be found in the words most frequently heard in their conferences—words like "Freedom," "Fellowship," "Service," "Cooperation," "Federation."

"Freedom" had conspicuous expression in such "free" churches as the Madison Avenue Presbyterian Church, in New York, of which Dr. Charles L. Thompson was the pastor.

"Fellowship" marked the relationship between members of various denominations who, in sundry groupings, had learned that, whatever their variety of opinion, at heart and in essential belief they were one.

"Service" stood forth as the great objective in the emphasis laid upon serving both the individual and the community—the conception of the Church, as expressing the principle of its Lord, not to be ministered unto, but to minister.

"Cooperation" came on the horizon, as a definitely practicable program, as the result of the growing confidence in the relationships of individuals and organizations for common ends—cooperation which carried no loss of any distinctive emphasis for which any church stood.

"Federation" began to appear in a few local centers—an organized relationship of church to church for dealing with matters of common concern in the community. A little later came the

ideal of the relationship of the organized denominational groups to one another in the recognition of their common heritage, and the promotion of plans for the advancement of the Kingdom of God in the world.

Valid Principles

To those who recall these ruling ideas, their development into what for twenty years has been the Federal Council of the Churches of Christ in America is no mystery, but rather affords ground for gratitude to Almighty God that the severe testing of these principles has left them unchallenged and unbroken.

It would be worth while, were the time sufficient, to follow the present activities of the Federal Council back along the lines on which they have been developed to their origin in the ideas and purposes of the men of varying temperament and church relationship, where they were not only ruling ideas but a ruling passion. We test the values of Christian movements not only by the reason that is in them, but by the convictions in which they originate. Tested in the world conditions which now prevail, the reasonableness of the Council's basic principles can hardly be doubted. Tested further by the convictions and the purpose of those who moved forward to a definite expression of them in the form which found official organization twenty years ago, their validity, now well established, is easily understood.

It stirs the hearts of those who shared in the ideals of the earlier days to find in the constantly widening application of those ideals no purpose to ignore the essential principles then accepted and asserted. New occasions mean new duties, but the essential underlying laws of social action are what they were then believed to be. In this persistence of conviction as to principles, amid the bewildering variety of actual expression in organization and technique lies the hope of the future. Tests which belong to method are easily invented and set up. Now, however, as in those earlier days, the main issue is not the detail of procedure but the soundness of the principle. The Golden Rule in all human relations is a larger proposition than any incident of its application. It must not—it cannot—be forgotten that the essential study of the relations of men, industrial, social, political, racial, is still the examination of the attitude of the spirit. Is hate in control? Does selfishness command the forces of the mind and the instruments of action? Is the sense of justice inclusive of those who differ or antagonize? Is Love the Greatest Thing in our world?

Ceaselessly the Church must be urged to practice as well as preach. But it is in this realm of the spirit that the Church is at

its really essential task. Its conviction, its intelligence, its ingenuity concerning the practical programs of righteousness and goodwill should be incessantly at work. The driving purpose which began a generation ago to put into more definite action the principles of the Gospel as they affect the organized life of men, so far from being exhausted, is ever growing in aim, in force and in range. For this let us be glad and grateful! But let us be reassured also because, for the most part, our brilliant guides perceive that this is only a part of a great matter. Do they and we not know that the altar without the fire is cold and black? That the arteries and veins without the heartbeat are not life but death? The social "creeds," new or old, may be just words—sound without meaning! The urgent enterprise of the Church in the mission to which God has appointed it is not mainly a survey of conditions or a play of inventive genius—it is a search for power. Its business is not only—I had almost said, not chiefly—the construction of the channeled network for distribution, but the discovery of the deep springs and, if need be, the sinking of wells—in a word, not social mechanism, but spiritual force.

It may, perhaps, be permitted to one who holds in undying memory the fellowships, the convictions and the purposes of those earlier days, to recall today for himself and for others that it is the spirit that giveth life.

WHEN THE FEDERAL COUNCIL CAME TO BIRTH

By Elias B. Sanford

First Secretary of the Federal Council of the Churches, 1908-11; Honorary Secretary Since 1912

The Interchurch Conference on Federation, held in New York City, November 15-21, 1905, opened a new era in the annals of American Christianity. For the first time in its history, Protestantism in the United States, through delegates appointed by the highest judicatories of thirty denominational bodies, with upward of eighteen million communicants, met to express with singular unanimity their conviction that "in the Providence of God the time has come when it seems fitting more fully to manifest the essential oneness of the Christian churches of America in Jesus Christ as their Divine Lord and Savior and to promote the spirit of fellowship, service and cooperation among them."

The scene in Carnegie Hall, when the three hundred delegates, by a rising vote, adopted the Plan of Federation, will never be forgotten by those who witnessed it. The men who there stood

together were the representative leaders of their day and generation. It was indeed an historic conference. A prominent delegate, telling the story of their meeting, says: "A carefully prepared program, extending over seven days, brought together on the platform not only the leading and most influential pastors of the great churches, including editors of the religious press, connectional officers representing the great missionary and other boards, leading educators, some twenty bishops of the Protestant Episcopal, Moravian, United Brethren and of the different Methodist bodies holding the episcopal form of government, but also eminent laymen, great philanthropists, ex-cabinet officers, judges of the Supreme Court, judges of Federal Courts, statesmen of influence in our National Congress, with a weighty message from the President of the United States. Despite the length of the session, the attendance increased rather than diminished, reserves taking the place of principals who might be called away, and the spiritual power of the conference increased at every session."

The letter missive sent out by the conference found response in the adoption of the Plan of Federation by the constituent bodies and, with its organization completed, the Federal Council of the Churches of Christ in America met in Philadelphia, December 2-8, 1908. A large number of the delegates who attended the conference in New York had been chosen to represent their denominations in the first meeting of the Council. As they came together, cordial greetings recalled the friendships formed three years before. It was an hour of unity in thought and spirit in which the members of many folds gathered as one flock.

The scene in Music Hall on Wednesday evening, when the Council opened with a session of welcome, was most inspiring. The anthem and musical service were led by a choir of a thousand voices. These singers were seated on a raised platform, and were dressed in black and white gowns, so arranged that they formed a picture of an immense cross. Dr. William H. Roberts, who had been given leadership as permanent chairman of the committee having in charge the proceedings of the conference in New York, in an eloquent address said in part: "A new order of things is beginning, an order in which individuals shall do more and not less, in which voluntary service shall secure more valuable results than in the past, because both individuals and the denominations shall concentrate the resources and energies of all, in an increasingly systematic and united endeavor for the winning of the nation and the world for Christ."

By unanimous vote, Bishop E. R. Hendrix of the Methodist Episcopal Church, South, was elected as the first President of the

Federal Council. As chairman of the committee that prepared and submitted the Plan of Federation adopted by the conference of 1905, he had won wide recognition as a wise and able leader.

Unity in Thought and Spirit

In response to Dr. Roberts' words of welcome, Bishop Hendrix said in part: "This great Federal Union of Churches is to be of value as it helps to make men, as everywhere it bids men stand on their feet, as it preaches the manliness of Christ, the 'strong Son of God,' and thus helps to make this great nation mighty in cooperation, having that large catholicity that always belongs to culture and a devout spirit. Thank God, in this assembly today the nation, through its representative churches, sees eye to eye. No longer any North, no longer any South, but one united nation, one flag over all. Let it be ours to sustain that flag and to see to it that wherever that flag goes our holy religion goes in every part of the world."

I recall with affectionate interest the personality of these two great leaders in the work and organization of the Council. Dr. Roberts was a born executive and master of assemblies. For a long period of years he held a foremost position of influence in the Presbyterian churches of America and throughout the world. All of his rare gifts of organizing skill and ripe experience were given with full measure in the work of Christian unity and cooperation.

Bishop Hendrix, when elected as a bishop of the Methodist Episcopal Church, South, was the youngest man in its history to be called to this high office. From this time until his death, his life and work was not only a potent factor in the Christian activities of the Southland, but of the nation at large as represented in the Federal Council of Churches.

The outstanding action and influence of the meeting at Philadelphia gather about the committee reports and their appended resolutions. On Friday morning, Dr. Frank Mason North presented the report on the "Church and Modern Industry." This address made a profound impression and was sent forth to be the first and most epoch-making of many messages that have placed on record the attitude of united Protestantism toward the problems of labor and the welfare of the industrial workers of America. As one of the pioneer seers and organizers of the federation of Christian forces of the United States, third President of the Council and active and helpful in its administrative affairs until the present hour, Dr. North has filled a large place in the making of its history.

A masterly address on "International Relations," by Judge

Henry Wade Rogers, found its inspiration in the fact that international law not only originated with Christian states, but in its development and elaboration was largely the result of the influence of the Christian religion on human conduct. The Council placed on record the declaration of the conviction that war is evil and that Christian nations should determine by obligatory arbitration the international differences which cannot be settled by diplomacy.

Bishop Doane of the Protestant Episcopal Church presented the report on "Family Life." Bishop Luther B. Wilson of the Methodist Episcopal Church gave prophetic voice to the claims of the cause of temperance. "Home and Foreign Missions," in their relation to all the churches, found eloquent expression through Dr. Edgar P. Hill of Chicago, Dr. James L. Barton of Boston and Dr. Robert E. Speer of New York. The need of "Weekday Religious Instruction," then little recognized, was brought forward by Dr. George U. Wenner, the beloved Lutheran pastor, whose connection for sixty years with Christ Church in New York City has recently been celebrated.

Church federation in its varied forms was the theme of helpful discussion in which delegates from every section of the nation took part. The farewell exercises of the Council were held in Music Hall. "Out of the glowing heart of this new fellowship of faith, of love, of service," said Bishop Hendrix, "the Federal Council earnestly appeals to the churches to search out the common ways of united and unselfish ministry, to give sway to the holy passion for saving men, to demonstrate unanswerably, in complete surrender to their one Lord, the permanent reality of this profounder sense of unity, by eager loyalty, intense, unswerving, to the mighty purpose of salvation which brought Jesus Christ to humanity and through Him is surely lifting humanity up to God."

THE GROWTH OF THE FEDERAL COUNCIL PRIOR TO THE WAR

By Shailer Mathews
President of the Federal Council of the Churches, 1912-1916

Although I had been interested in cooperative religious movements in Chicago, I had not come into contact with the Federal Council until my election as President in 1912. I must confess that, while I accepted the nomination made by the Northern Baptist Convention, it was with a feeling that the Federal Council was moribund. This feeling was at once dispelled at the meeting of the Federal Council in Chicago in 1912. To judge from the editorials issued at the time, the organization captured the imagination of many who otherwise had been rather neutral. The enthusiasm shown in the open meetings and the sincerity with which men took part in the discussions of the Council itself were evidences that it was about to enter upon a new epoch. This in fact had already been prophesied by the appointment of Dr. Macfarland as Secretary.

I shall never forget my first visit to the office in New York. It was a small affair—one large room broken into three parts, with a small mailing and stock room adjoining. The finances of the Council were then in a very serious state. No small recognition must be given to the services of A. R. Kimball, from the start a warm supporter and treasurer of the institution. Dr. Sanford had broken in health and so did not come into contact with the operations of the Council, so far as I can recall, during my administration, although he was highly honored.

The most important accomplishment in the quadrennium, 1912-16, was the stimulation of a new interest in international affairs and in social service. The latter had already achieved much, but within these years the Commission on Social Service began to be more active in no small degree due to the influence of Professor Harry Ward and Dr. Henry A. Atkinson. The interest in international affairs was due in no small measure to the coming of Dr. Sidney L. Gulick from Japan. During the years just preceding the outbreak of the great war, the relations between Japan and the United States were estranged, and the missionaries in Japan believed that the churches might do something to bring about a better understanding. Dr. Gulick came to the United States with this call for cooperation from missionaries in Japan, and there was organized a commission intended to further better international understanding. As a result of this, Dr. Gulick and I went to Japan as a sort of unofficial embassy from the churches. We

were most cordially received, and we went up and down Japan endeavoring to interpret the American people as well as the Christian faith not only to churches, but to universities and gatherings arranged by the Government. This Commission continued to grow and had no small influence in shaping up the organization of the World Alliance, which now has become a very important organization.

During this quadrennium, also, other commissions began to develop, especially that which was responsible for furthering local and state federation, under the leadership of Roy B. Guild and Fred B. Smith. We did not succeed in accomplishing much in the field of religious education, and there were other commissions that were never able to function very effectively. These facts, however, themselves were contributions to a sort of "trial and error" method of finding out what the Federal Council really might do. The subsequent years were to see readjustments in many fields, but doubtless many of them would not have seemed so inevitable if the period of experimentation had not pointed the way.

Call for Service Found Council Prepared

The outbreak of the war found the Federal Council prepared to act as an agent of Protestantism in conditions that had never been experienced. For the first time Protestant forces in America were in a position to act cooperatively without the preliminary and time-consuming processes of organization. It was a period of singular difficulty to all of us who were champions of peace, though we had not begun to realize just how intense and terrible war hatred really is. Fortunately, most of us were kept from sentimental extravagance, and, when the United States finally was drawn into the war, the Federal Council was in a position to render the extraordinary service which it did. I do not forget how difficult we found all efforts to maintain a Christian neutrality. I have somewhere among my papers more than one tentative draft of an address to our German friends in 1914. So far as I can recall, none of these was ever sent.

As I look back over these four years, in the light of what subsequently developed, I am grateful for the many friendships which I then made and for the opportunity of having some part in organizing the early stages of what I believe must become a sort of ecumenical Protestantism in America.

TWENTY YEARS IN RETROSPECT

By Charles S. Macfarland

General Secretary, Federal Council of the Churches

The beginnings of the movement whose Twentieth Anniversary we are now observing were entirely unlike the rise of our denominational bodies. It did not center upon a particular form of the intellectual expression of religious faith, although its early leaders were men of profound personal convictions. It was not concerned with ordinances, observances or methods of polity. While a few great personalities of unwonted faith and vision were largely responsible for its inception, it was not the marshaling of a host of disciples about some magnetic, persuasive or commanding figure.

It was not conceived by abstract mental processes but was based upon concrete and living experience and reality in service. Its doctrines have been learned by seeking to do the will of the Father. In its philosophy, it was an attempt to realize the divine principle which pervades all nature, of identity with diversity, of unity with freedom.

Nor was it simply the coherence of an eclectic group, it was rather the expression of the inarticulate sense of a common need. I well remember watching it from afar during my early pastorate and the sense of inspiration and of hope that came to me in those perplexing days as I was struggling with a task so far beyond me, little dreaming in 1908 that within a little over a year, I should find myself identified with it, and within two years called to the privilege of sharing its responsibilities.

The Federal Council was the result of compelling practical necessities, of new, imperative and enlarging spheres of useful service to mankind. It thus came into being through the cooperative thinking and leadership of men who were not simply dealing with the problems of the study and the midnight oil, but with the hard and rugged work of the Christian churches as they faced baffling tasks.

It is interesting to remind ourselves that these necessities were first realized in the field of foreign missions, that the first interdenominational body was the Foreign Missions Conference of North America, and that this was followed, many years later to be sure, as the result of the same demands in the home field, by the Home Missions Council, which preceded the Federal Council by a few months.

The Emergence of New Responsibilities

The development of a new and complex social order about us was getting ready for the call of a persuasive and effective gospel. New foes were arising on every hand. They were all united, and we found ourselves facing federated vice, the federated saloon, federated corruption in political life, federated human exploitation, and then all these together multiplied in one strong federation, the federation of commercialized iniquity. All of these were bound together in a solemn league and covenant, and the reason they so confidently faced a derided Church was because they faced a divided one.

On the one hand were the federations of labor and on the other hand federations of capital, girding themselves for their conflict, waiting the voice which should speak with power and influence, that should seek to quell their rapidly rising human hatreds.

Problems of social justice were looking to us with beseeching eyes, and we found ourselves obliged to face them, or worse still, to shun them, with shame upon our faces and with a bewildered consciousness, because we had no common articulation of a code of spiritual principles or moral laws. Our spiritual authority was not equal to our human sympathy, because it was divided.

On all these things we had a multitude of voices trying to express the same consciousness, but the great world of men did not know it. Why should they know it when we had not found it out ourselves? We spoke with voices, but not with a voice.

The Church and her Gospel were creating the very unrest that was crying out for social justice. And even while the Church was losing the toilers she was preparing for their social emancipation. She was continually creating larger opportunities which she was failing to meet because of her divided moral and spiritual forces.

Therefore, the first area to be occupied was that represented in the Commission on the Church and Social Service. This was natural, not only because of the problems which the church faced but because it was a new area of service in which denominational procedure was not fixed and in which the churches were, above all else, in need of leadership. It was, at one and the same time, the line of least resistance and of the greatest compulsion.

A Gradual Development

The Federal Council thus, while expressing a widespread sense of need, did not take the form of a great popular uprising and was not born full-grown. Its development has been that of a simple and gradual process. It has not been by the promulgation of clear-cut plans and schemes but by the attempt to meet needs and opportunities as they arose and to gather the forces which the hour

demanded. At the same time, when one reads the story of its preliminary years from 1905-1908, he finds everything forecast or suggested which has later taken form in the activities of the Council and its several departments. He discovers that in the preamble and the constitution of the Council there was latent as large a conception of the federal form of union as could possibly be developed.

The Federal Council was preceded by several voluntary movements of individual Christians, led by great prophetic spirits the chief of which was the Evangelical Alliance which may be called the John the Baptist of the Federal Council.

These movements had already demonstrated a great ideal, but it was soon discovered that what was needed was not an advance guard of prophets, but the unification of the great organized forces of the church. The three years from 1905-1908 were given to patient consultation with the responsible leaders of these great forces and to a preliminary study of the problems to be met, so that when the representatives of these bodies came together in 1908, the cooperative thinking had been largely done and they were ready for action. Meanwhile it should be noted that in some local areas cooperative service had already been begun by the churches, in expression of a rapidly deepening consciousness.

The basis of organization was marked by a simplicity which was not, however, indefinite, but was the clear statement of the objective of this new movement as that of service. This united body of churches was "to express the fellowship and catholic unity of the Christian Church" in "united service for Christ and the World." Witness also its comprehensiveness. It was "to secure a larger combined influence for the churches of Christ in all matters affecting the moral and social condition of the people, so as to promote the application of the law of Christ in every relation of human life." Witness likewise the statesmanship of the men who drew up this simple document and their adjustment of this new unity to the freedom of its constituent bodies.

At the Philadelphia meeting in 1908, a wide area of service was readily discovered which was not seriously involved in ecclesiastical differences or questions. Subjects were then considered which later became highly important forms of service; the Church and modern industry, Christian education, family life. In these days when international relations assume so large a place in the thinking of the churches let us remind ourselves that the first clear and practical utterance of the churches looking toward the elimination of war was at this great meeting. Another example is that of week-day instruction in religion which idea had one of its earliest expressions at that first Council.

Milestones of Advance

More than once has the Council been called upon to revise its procedures. It began by districting the country for the immediate formation of state and local federations. It was soon discovered, however, that it was a long distance from these cooperative thinkers associated with the national bodies down to the local areas and churches and that before the local field was thus developed, a federative program must be not only suggested and thought out but actually demonstrated to the churches. Therefore, in 1911, there began the expanding circle of these forms of service in the departments and commissions of the Council. The Commission on the Church and Social Service was the first to become an active body with adequate provision for administration in 1910. From this time on, year by year, the area has constantly enlarged: The Commission on Peace and Arbitration came into being in 1911, at a time when no denominational body had any board or committee dealing with the problem of peace and war; the Commission on Evangelism in the same year, when only one or two of the constituent elements of the Council had distinctly organized in this sovereign interest; in 1912, the Commission on Christian Education; in 1913, the Commission on the Church and Country Life and the establishment of administration at the Capital of the nation; in 1914, the Commission on Relations with Japan, (now the Committee on Relations with the Orient) organized to meet a great national emergency at the earnest request of the missionaries in that nation; in the same year, the Committee to consider questions of relation between the white and colored races which in 1921 developed into the present Commission on Race Relations; in 1917, through the exigency of war, the General Committee on Army and Navy Chaplains and the Committee to develop religious work on a cooperative basis on the Canal Zone; the General Wartime Commission of the Churches with its many departments to meet a great national emergency; in 1919 the Commission on Relations with Religious Bodies in Europe which may be regarded as the first step towards the larger ecumenical fellowship which now assumes so important a place in the world relations of the churches, and in the same year, The Editorial Council of the Religious Press; in 1920, the Committee on Ecumenical Conference which convened the meeting at Geneva which ultimately resulted in the Universal Christian Conference on Life and Work at Stockholm; in 1922, the establishment of the Western Committee to meet the demand for wider territorial contact; in 1923, the Department of Research and Education, to supply the information needed as the basis of the service of all the other departments; in 1924, the Committees on Goodwill between Jews

and Christians, on Relations with the Eastern Churches, on Mercy and Relief and on the Financial and Fiduciary Interests of the Churches; in 1927, the Committee on World Friendship among Children and in 1928, a new beginning in the development of state and local federations. Thus has the movement progressed in ever-widening sweep.

From time to time, special exigencies have been met by such bodies as the Joint Committee on Theological Seminaries and the Committee on the War and the Religious Outlook. Great occasions have been recognized: in 1914, the Committee of One Hundred on Religious Work at the Panama Pacific Exposition and the American Church Committee on the Peace Centenary with Canada; in 1915, a nationwide movement for war relief for all the nations then involved in conflict; in 1917, the Committee on the Four Hundredth Anniversary of the Protestant Reformation; the American Huguenot Committee and later the Committee on Relief in France and Belgium for the churches of these nations; in 1919, the American Committee on the Mayflower Tercentenary and in 1922, the Huguenot Walloon New Netherlands Commission. Other special occasions were the Two Hundredth Anniversary of George Whitefield's mission and the Five Hundredth Anniversary in memory of John Huss.

The Council has ever been ready for detached service. Time and again it has assisted the American Red Cross. It sent out the first letter for relief in connection with the Near East Relief. It has assisted in the China Famine Fund. It sent its special missionary with relief for the Russian churches at the time of the Russian famine and has from time to time rendered assistance to President-elect Herbert Hoover, especially in connection with the American Relief Administration.

It has at times instituted other bodies, of which the Church and Drama Association is a notable example.

More recently, the Council has availed itself in wide and still widening measure of the radio in giving the religious message to millions of the people.

We have thus had a body representative of all the varied churches ready to avail itself of these opportunities for service whenever they arose.

Securing Cooperative Thinking

While it was extending itself over this wide area thus meeting the requirements of the original plan of federation "in all matters affecting the moral and social condition of the people" it has for the most part maintained an ever deepening relation to its constituent bodies. Sometimes it has unitedly expressed the judg-

ment of them all, and other times it has exercised leadership in helping them to form their judgments. It has endeavored to formulate its plans as the result of the widest cooperative thinking of the responsible leaders of its constituent bodies that it could command. At times it has performed service in behalf of the churches, while on other occasions and still oftener, it has by counsel and advice led the denominational bodies themselves to undertake new tasks.

One of the most striking experiences has been the constant unity of these diverse elements. In the Council, its Executive and Administrative Committees have sat side by side theologically liberal and theologically conservative members. It has been both cautious and progressive. It has endeavored to carry its constituencies and avoided separating itself from them.

Few of the decisions of the Administrative Committee, the Executive Committee and of the Council itself, have not been entirely unanimous. Serious dissension has been absolutely unknown. So far as all this is true, it is because the Council has not sought primarily to exercise commanding leadership but to develop what I have so frequently expressed as the cooperative thinking which must precede common action.

There have been those who have at times criticized the Council for what they have called its policy of opportunism. Let us frankly admit that in a true sense it has been opportunistic; that it has known that certain times were not the occasion to undertake certain things but to wait patiently until the time should come. Progressiveness has thus been steadied with patience and restraint.

Opposition has been aroused. It is aroused today and probably always will be, more especially in connection with the Council's social program and its attitude on peace and war. The wonder is that such opposition has not been more disturbing than it has, for at times it has been sinister, subtle and determined. Its existence and its impotency testify alike to the power of a united force and constitute a call for both humility and courage.

There has been a conscious effort to keep the Council fluid rather than static. It has more than once changed its plans and redirected its forces and varied its emphasis. It has from time to time appointed detached groups to survey its highways, to criticize its procedures and to make constructive recommendations.

While thus its course has sometimes lacked in constancy and in continuation of direction, it has always found its chart and compass in the original preamble and plan of federation.

If the denominational bodies have not sufficiently kept in touch with its procedures, it has not usually been the fault of the Federal Council. Its plans and its programs have been kept constantly be-

fore them. From time to time, it has been cautioned by them and has always given such caution its most serious thought. Only once, so far as I can recall, has any action of the Federal Council been repudiated by a constituent body and on that occasion that body took exception to an action which its own assembly had taken one year previous.

Not until somewhat recently has the Federal Council or the things for which it stands reached the consciousness of the people of the nation as a whole but today constant evidence is accumulating to indicate that the common people are beginning to realize the unity in spirit and in service of our Protestant forces and that they are hearing it gladly. As an influence in the moral life of the nation, it is coming into an acknowledged place which involves a deep responsibility.

We have been far from realizing the earliest hope in the extension of the cooperative movement in cities, states, and towns, but there has been developed at least a body of experience in a few states and in many cities and some towns which is adequate so far as experimentation and demonstration are concerned. The closer relationship with the Home Missions Council, its five year program and the earnest attention now being given to the localization of the federative movement are likely to mark the beginning of renewed progress.

Due note should be taken of the influence of the Federal Council in the world cooperative movement. At the very beginning relationships were developed with the already existing federated bodies, especially in foreign mission fields. At the Quadrennial Meeting in 1916, an overture came from the General Conference of the Methodist Episcopal Church, requesting the Council to call a post war conference of the churches of the world. In 1920, at Geneva, the spirit of this overture was complied with. The record of the Council in this direction is notable, especially the relief that it secured for the devastated churches of Europe and the recent cooperation of its Commission on the Church and Social Service and its Department of Research in the new International Institute of Social Christianity. To assume that this world influence has in any way militated against our intensive work at home would be a fallacy. I think it may be said with all modesty that the Federal Council has become the norm, the example and in large measure the incentive of the world movement for cooperation.

Summing Up Five Quadrennia

Surveying this record by quadrennial periods, we may say that first of all the period from 1905-1908 was that of surveying and planning. From 1908-1912, it was largely a period of experi-

mentation. From 1912-1916, we found the method of departmental extension. Then came from 1916-1920, an era of national emergency. It is interesting to remind ourselves that the message issued from the Washington meeting in 1917 was regarded by church leaders of the enemy nations as a genuinely Christian document. And certainly the post war meeting of the Council at Cleveland with its subject and object designated by the title "From World War to World Brotherhood" marked the beginning of a new spirit so far as the churches are concerned. The period from 1920-1924, and the last quadrennium up to the present time, have been more than anything else marked by the increasing integration and support of our constituent bodies and their boards.

The administration of the Council has changed in form from time to time. At the present time, the Executive Committee meeting annually deals almost entirely with matters of general policy. The Administrative Committee, now fully representative of the constituent bodies, meets from month to month and to it are submitted all important actions and programs proposed by the several departments of the Council. The Secretarial Council meets frequently in the interest of departmental coordination. The financial interests of the Council for the past few years, have been committed to a careful Board of Finance, whose rule has been to authorize expenditure only on the basis of assured resources.

If I were to attempt designation of the more significant aspects of the Council, I should again call attention to the extent to which in theological and ecclesiastical matters and all social and international interests, it has united conservative and liberal. While of necessity certain personalities have appeared in the public eye, the Council has had and does have many leaders. We should pay tribute to the number of men and women, weighted with denominational and in some cases with public responsibilities who have rendered faithful, patient, and often unobserved, voluntary service. Mention of personalities in this review is avoided just because of the large number of those who have been and who are our leaders. Our Who's Who is a large volume.

Twenty years is a short period for a movement under the guidance of One with whom a thousand years are but as a day, but it may be doubted if anywhere in history, we shall find an institution of its nature which has grown more rapidly than that which we represent. Certainly at least we have a sufficient basis of knowledge and experience on which to build. The whole movement for Christian unity is finding its way now into the path which we have followed whatever the future may have in store.

Facing the Future

During the next quadrennium and the next twenty years the Federal Council should become more truly, as it is ideally, the sum of all its parts. We need a closer integration of our constituent bodies. The problem of relationship with the various interdenominational bodies representing denominational boards and departments should have our attention and this might even include some of the more voluntary bodies of similar nature.

The development of state and local federation calls above all for more cooperative thinking and service upon the part of state, regional and local denominational officials and leaders. This extension and localization of the cooperative movement should be one of our major tasks.

As for the movement for unity as a whole, that is before us in the discussions arranged by the Committee of One Hundred. The Federal Council has an influence due to its relationship to similar bodies in Europe and throughout the world and there is no doubt but what the findings of this Quadrennial Meeting may have a widespread effect in other lands.

One of its immediate objectives should be the stimulation of interest in the work of the Continuation Committee of the Universal Christian Conference on Life and Work.

The whole problem of its relationship to other similar bodies will call for patient thought. Its constitutional basis is a large measure of its strength and the permanency of its service. This problem arose in connection with the Interchurch World Movement. The Federal Council wisely maintained at that time its constitutional identity and integrity. This it should continue to do, but at the same time it must express and practice to the fullest degree the cooperative spirit which it preaches and proclaims and must find the way of serving other interests than those which are committed to its especial care.

While the Council is distinctly prohibited from adopting forms of worship many among us are deeply moved by the feeling that it ought to find a way of helping to restore among our people the devotional spirit which, in their concern for practical duty and interest, has been so largely lost. Not only do we need more dignity and quiet worshipfulness in our forms of service, but the cultivation of reverence and the spirit of worship in personal attitude and life.

A careful and balanced study of the service of the quadrennium just closing will reveal increasingly proportionate emphasis on Evangelism and Education on the one hand and on human service to mankind on the other, in the relationship of cause and effect. If it is not so we should seek to make it so.

We have sought group and consultative, rather than personal leadership. So far as this is true, is it not because, to quote our constitution, we have sought to manifest our "essential oneness" "in Jesus Christ as Divine Lord and Saviour"? Where Christ is leader all are followers.

In those last momentous hours with the disciples, the Master did not discuss with them the forms and the confessions of the church they were to create. He acted a parable and His last treasured words at that sacred moment were of loyalty to Him and of service to His brethren: "If I then, your Lord and Master, have washed your feet, Ye also ought to wash one another's feet."

We might unite two phrases of our constitution to express the basis and the purpose of the Federal Council: one is in the preamble and the other in the plan. "To manifest our essential oneness in Jesus Christ as Divine Lord and Saviour, so as to promote the application of the law of Christ to every relation of human life."

Two things then the church needs today. The one is spiritual authority, the other human sympathy.

The Federal Council must ever seek to lead the churches to the Mountain of Transfiguration and if it does there will be found One who will Himself lead them to the plain below of human life and service.

The demons that we seek to cast out, of social wrong, of prejudice of race, of ignorance and of brutal war—this kind cometh out only by fasting and by prayer.

And if, in this spirit, we sit together during these days, just as our brethren of twenty years ago were clearly led of God, so we shall find His will, for the days and years ahead, as we now turn our faces from the past and seek His guidance for a larger, fuller future.

TWO FRUITFUL DECADES OF COMMUNITY COOPERATION

By John Milton Moore
General Secretary, Federal Council of the Churches

There is no more significant expression of church cooperation than the wide extension of local and state organization. There are now six state federations or councils of churches with executive secretaries: Massachusetts, Ohio, California, Connecticut, New York and Pennsylvania. In only one of these states, Massachusetts, was there a federation twenty years ago when the Federal Council came into being. There are now forty-four city federations with at least limited secretarial service, most of them with full-time executive secretaries:

Portland, Maine; Boston; New Bedford; Hartford; New Haven; New London; Rochester; Buffalo; New York; Brooklyn; Paterson; Trenton; Wilmington; Washington; Atlanta; Erie; Philadelphia; Pittsburgh; Cincinnati; Cleveland; Columbus; Dayton; Toledo; Youngstown; Detroit; Indianapolis; Chicago; Springfield, Illinois; Louisville; Baltimore; St. Louis; Kansas City; Wichita; Duluth; Minneapolis; Omaha; Milwaukee; Fresno; Los Angeles; Oakland; Sacramento; San Francisco; Honolulu; Portland, Oregon.

Only four of these were in existence twenty years ago, Portland, Maine; Chicago; Los Angeles and Greater New York. The Philadelphia and St. Louis federations are nearly twenty years old.

In the near future there will be a full analysis of the programs of these councils, the result of an inquiry now being completed by the Institute of Social and Religious Research. This, however, will not by any means tell the whole story of church cooperation in this period. State and local councils of religious education multiplied during this period and developed particularly in the extent and efficiency of their work. In addition to the councils of churches that are supporting salaried executives, the spirit and practice of cooperation are finding still further extension through volunteer organizations, many of which, it is hoped, will later find a place in the appreciation of the church bodies that will secure for them the financial support needed to maintain full-time secretarial leadership.

States in which a beginning has been made in federation are Maine, New Hampshire, New Jersey, Michigan, Oklahoma and Kansas. In addition to these, the Home Missions Council has volunteer organizations in the following states: Alabama, Northern California, Colorado, Idaho, Kentucky, Montana, North

Dakota, Tennessee, Utah, Western Washington, Wisconsin, Wyoming. Under the new relationship now obtaining between the Home Missions Council and the Federal Council, the work of organizing the states is proceeding cooperatively rather than in competition, and the time when every state in the Union will have some kind of interchurch organization does not seem to be very remote.

In the city field, there are numerous church federations depending on volunteer leadership, mostly in the smaller cities, too many to be reported here. These all work under a serious limitation that is involved in having little or no budget and no responsible leadership except that which can be given by busy pastors and laymen. It is, however, a beginning that gives promise for the future, and the fact that most of these organizations have been developed through local initiative and have not been superimposed upon reluctant communities indicates the growing desire of pastors and churches to make common cause of common tasks.

The Y. M. C. A. is frequently found to be a helpful factor in coordinating the work of the churches.

The chief activities of the councils of churches are evangelistic, educational, philanthropic and civic. A most difficult and delicate ministry which they are performing with increasing satisfaction and effectiveness is in the field of comity. There are a number of cities in America today in which the churches no longer expect to locate new organizations without previous consultation and the approval of their brethren of other communions.

There is complete agreement among those who are concerned about Christian cooperation and unity that the extension of local organization is an imperative demand of the hour. A problem as yet unsolved is that of the smaller city unable to support a budget sufficient for full-time executive leadership. In practically all of these cities and in many smaller communities there is an effective ministerial alliance. Many of these organizations are doing the sort of cooperative work that naturally belongs to a council of churches. Out of some of these, real councils will develop; others will doubtless continue as ministers' organizations but will increase their community activities, perhaps adding laymen to committees on evangelism, religious education, comity and other common interests.

One thing seems assured. The spirit of cooperation abounds; the day of denominational asperities and intolerance has passed. The new spirit awaits the clothing of itself with a suitable body. The pressure of the growing sense of brotherliness is breaking old sectarian bonds. The ideals of fellowship demand a technique of cooperative action.

More than this is appearing. The experience of cooperation has awakened desire and expectation that mere cooperation is not able to satisfy. Some larger unity calls, and its call will be heard. What it may be or how it will come about may yet be obscure, but that it is coming and coming fast, men and women of prophetic vision are assured.

A WORLD PROGRAM OF CHURCH COOPERATION ARISES

By Adolf Keller
General Secretary, International Social Institute (Geneva)

Probably few people in America are aware of the extent to which the federation of Christian forces has become a reality upon an *international* scale. In Geneva a world center of Christian service has come into being.

The movement for international church cooperation represented by the Conference on Life and Work has made marked progress during the last two years. "The Stockholm movement" has become a much stronger feature in continental church life than in Great Britain or America. The reason for this lies in the fact that Great Britain and the American churches have been concerned for a longer time with federative movements, while, on the Continent, Life and Work represents, for the first time, a cooperative movement on a larger basis.

The period of the preliminaries of the Stockholm Conference coincides nearly with a number of similar efforts on a national scale. In several countries the mutual ties which existed before were strengthened, or new federative bodies were organized, between 1919 and 1926. So in France, Switzerland, Germany, Austria, Czechoslovakia, Poland, Belgium and Spain. The cooperative movement on a national basis stimulated partly the international movement and was, on the other hand, stimulated by Stockholm.

A comparison of the various church federations on the Continent reveals some characteristic features. First of all, there is a strong desire on the part of the constituent bodies to maintain their autonomy and denominational integrity. Organic union has nowhere been taken into consideration, and even in those churches which form a united body, as in Prussia, the distinctly Lutheran or Reformed character of the constituent bodies has been maintained. The churches live peacefully together, respecting their historic and dogmatic differences.

Patterned After Federal Council

Another feature in these national federations is that the constituent bodies, while anxiously protecting their own ecclesiastical autonomy, commit to the Joint Committee of the Federation their foreign relationships. The single bodies had hitherto very little foreign relations outside of their own denominational field. The executive boards of these federations took up, for the first time in many cases, relations, especially with the churches in neighboring countries and with the American Federal Council. In fact, the American Federal Council has served as a model for a certain number of these continental federations, as for instance in Czechoslovakia.

A third feature in these national federative movements is that they generally do not include what are called the missionary churches. With the exception of Switzerland, the continental church federations are composed of the old national churches, mostly of the Lutheran or Reformed type, not including the Methodist and Baptist bodies doing missionary work in the area of the churches of the continental Reformation. One of the urgent needs is a joint conference between the old national churches and the missionary churches on the possibilities of mutual cooperation.

These national federations were a great help to the larger movement of Life and Work, and to a certain extent made it possible. The German and the Swiss church federations backed the movement from the beginning with all their power and tried to make it not only a movement of executive committees but of the church people. Innumerable parishes take a lively interest in it. The press is paying continuous attention to Life and Work, as may be seen, for instance, in the International Evangelical Press Exhibition at Cologne last summer.

It is characteristic of the continental consciousness not to be satisfied simply with practical work, such as cooperation in the field of social service. The religious mind of the Continent is highly interested also in the theoretical side of the whole problem. A whole literature has thus been produced, giving not only the history of the movement, but also the philosophy of union and federation, a theoretical discussion of the principles underlying all the different tendencies toward union or federation. An ecumenical literature is thus growing, of which the masterly publication of the proceedings and acts of the Conferences at Stockholm and Lausanne forms the nucleus.

The coming in of the Orthodox Churches into the cooperative movement is considered as momentous for the present religious

situation on the Continent. At any rate the continental churches are beginning to awake to a new responsibility in connection with these old Eastern churches.

Central Bureau Has Aided Greatly

Practical cooperation has hardly been attempted hitherto, except by the European Central Bureau and the Y. M. C. A., for fear of interfering with the desire of these churches themselves to find ways and means toward a rebirth, and also because of something of an impression that in the East the Stockholm movement has not yet gone far beyond the active collaboration of prominent church leaders and has not yet reached in any larger extent the rank and file of the clergy .

Practical collaboration among the continental churches has been greatly furthered by the European Central Bureau. It has helped to prepare the way toward Stockholm by developing a new responsibility for each other and a new fellowship as expressed in practical relief work and in the undertaking of common constructive tasks, such as social welfare works and a leadership program.

Cooperative interest at the present time, in so far as Life and Work is concerned, is focused in the Social Institute in Geneva. This Institute as well as its magazine *Stockholm* would not yet have come into life but for the active cooperation and high interest of the continental churches. The German Church Federation was the first to assume the financial responsibility for the Review and to send a collaborator to the Institute; others followed.

The Commissions are carrying on important work, notably the Commission on Cooperation among Theologians, the Commission on Textbooks and World Peace, the Youth Commission, and the Christian Press Commission.

The immediate tasks of the cooperative movement in so far as the Continent is concerned include the following:

1. Information is a primary need. The churches still know very little about the nature of their social problems, about their methods in social welfare and social service. Social research is hardly known to them.

2. The great problem for such cooperation is to prepare and assure a mutual comprehension of common tasks between the original Lutheran and Reformed bodies. The practical collaboration of both, in the European Central Bureau, has been a new practical feature in European church life.

3. It is momentous also to open real discussions of cooperative problems between European and American churches. The first

period, that of mutual discovery and of friendly handshakings at international conferences, is passed. Now comes the harder problem to discuss the existing differences in character and conception of church life, to complement the different sides of our church life by the characteristic gift of the other group, to exclude all suspicion of an assumed direction and to find a common task.

THE LAST TWO DECADES IN FOREIGN MISSIONS

By Robert E. Speer
President, Federal Council of the Churches, 1920-1924

In the two decades which have elapsed since the organization of the Federal Council there has been an amazing growth in the strength and influence of the Christian forces in the United States and in the efficiency and acceptableness of their instruments of cooperation. But nowhere in the whole field of the Church's life and work has there been a greater growth, both of power and of united effort, than in the work of foreign missions.

There is an impression in some quarters that the foreign mission cause has slipped backward and that it is meeting today with more criticism and opposition from without and less support from within, than in former years. It is indeed true that in some of our denominations there has been a reaction from the great and sudden expansion following the war years, but over the period of about two decades, since the Edinburgh Missionary Conference in 1910, the general advance has been outstanding.

In 1910 the number of Protestant missionaries was 21,307, of native workers 103,066, of Christian communicants in the native churches 2,346,086, and the total of native contributions $3,246,-717. The total number of organized churches was 18,904 and of Sunday school pupils 1,412,044. Now, according to the latest complete statistics, embodied in the Missionary Atlas of 1925, the number of Protestant foreign missionaries is 29,040, of native workers 151,735, of Christian communicants 3,614,154. The total number of organized churches is 36,246, of Sunday school pupils 2,535,726, of native contributions $7,469,198. The total number of Christian adherents has grown to 8,342,378.

The statistics refute the idea of a retrogression. They witness rather to a great advance. And the idea that the cause is meeting with an unprecedented wave of unbelief and attack can be held only by those who lack an historic background and perspective, who do not remember what a tide of opposition had to be met after the Boxer uprising in China and what a volume of criticism

in books and periodicals had to be answered then and for years afterwards.

There have indeed been some losses. The Laymen's Missionary Movement disappeared in the Interchurch World Movement and has not come back yet in its old power. New conditions of publication have led to a decrease in the circulation of missionary magazines and certain types of missionary books, but the loss in books, at least, has been offset by the increased circulation of the mission-study textbooks issued by the women's organizations and by the Missionary Education Movement. In giving, too, it may be doubted whether our offerings have kept pace with our increase of wealth, although figures would appear to show that the proportion of missionary contributions out of total benevolence gifts has not decreased in some of our denominations. Certain types of summer missionary conferences also have declined, but the loss has been more than made up by the growth of new divisional and denominational gatherings of women and young people. In mission study-classes, especially among students, there has been a great loss.

Evidences of Progress

But note in four regards the clear evidence of advance.

(1) In the coming forward of a new leadership to replace the old. In each generation one hears the forebodings of the timid as to what will happen when the trusted leadership that is known and followed is gone. In the Minutes of a Presbyterian General Assembly of half a century ago there was a notable warning of the disaster that was ahead when the few great spirits which had been bearing the burden of the Church's missionary work were passed away. They passed, but the disaster did not come. Others arose to fill the places of the dead. It was interesting to learn at the International Missionary Council in Jerusalem last spring that there were found only 25 of the 1,500 delegates who made up the Edinburgh Conference. The great figures of two decades ago are gone—Stock, Wardlaw Thompson, Robson, Ellinwood, Judson Smith, Murdoch, McCabe, Leonard and a great company. But the cause goes on, and a new generation rises to fill the empty places.

(2) The last two decades have seen a growth of autonomy and independence in the national churches far exceeding the past. At Edinburgh there were about 30 nationals from the mission fields out of 1,500. At Jerusalem they were nearly half of the Council. Truly national and autonomous churches, often comprising many denominations still separated in the West, have grown up in Japan, Chosen, China, the Philippines, India, Brazil and other

lands. It is true that autonomy has outrun self-support and that the economic foundations of the new churches are still weak, but they are strong enough to stand. The new churches have their problems, to discriminate between a true and a false nationalistic loyalty and to discern and hold fast the abiding Christian inheritance, but they are far stronger today than twenty years ago.

(3) Christianity is far more of a force in relation to all human movements and problems than two decades ago. The proposed Religious Bill in Japan last year recognized it, few though its adherents are, as one of the three religions of the Empire. The place to which Christ has now come in the thought of India would have seemed incredible in 1908. And in the West the idea that religion is a negligible or insignificant factor has been recently disproved in striking ways. There has been a real approach, too, to a solution of the problem of rightly coordinating the social and individual aspects of the Christian Gospel both at home and abroad.

(4) In spite of common misunderstanding, the issue between Christianity and other religions becomes clearer. What William Hung of Yenching University says about China has its true application also in many other lands—Moslem and Buddhist and Hindu:

> "It seems to me that we have arrived at the stage in the history of missions when it is no longer worth while for missionary leaders to study the Christian approaches to Buddhism, Confucianism, etc. The scientific study of these non-Christian religions will have historic and academic interest, but it has ceased to have the same practical importance in missionary work it used to have up to twenty or even ten years ago.
>
> "We must realize that the frontier of our missionary enterprise has changed and with it we must also change the old tactics. Too much praise cannot be given to the growth and study of comparative religions in the missionary training centers of the West. Thus prepared, the missionary movement has been enabled to deal with the non-Christian more effectively.
>
> "It is partly due to the educational activities of the Christian movement that the other religions are losing the grip they had in non-Christian lands. While Christianity is making inroads into these religions from one side, these religions are suffering a great deal more in the rear, from a group of new enemies who have advanced so far into their territory, that for all practical purposes Christianity must ignore the incapacitated older religions and think of its frontier work in forms of what it will have to do with these same new forces, scientific agnosticism, material determination, politcal fascism, and moral iconoclasm."

These forces have not yet penetrated the whole of human society in any of these lands, but the intellectual and religious change which has taken place would have seemed unbelievable twenty years ago.

If the past two decades have seen such changes what will not the next two decades see?

PART II.

THE WORK OF THE FEDERAL COUNCIL

THE SERVICE OF THE QUADRENNIUM 1924-1928

The highly important work being carried on by the various commissions and departments of the Council is fully reported on other pages. The present statement confines itself simply to a few general trends which are essential to complete the picture.

The communions comprising the Council have continued to be the same throughout the quadrennium. A significant advance has been made in the relation of one body, the Protestant Episcopal Church, to the Council. Prior to the General Convention of the Protestant Episcopal Church in 1925, the cooperation between that body and the Council had been limited to the Episcopal Commissions on Social Service and Christian Unity. At the Convention in 1925, the National Council of the Protestant Episcopal Church, which is the governing body of the communion in the interim between the Triennial Conventions, was instructed to cooperate with the following departments of the Federal Council's work: research, social service, international justice and goodwill, race relations, Army and Navy chaplains, financial and fiduciary matters, Editorial Council of the Religious Press. At the subsequent convention of the Protestant Episcopal Church in 1928, the Federal Council's work in evangelism was added to the areas of cooperation.

At the Quadrennial Meeting of the Federal Council in Atlanta, in 1924, a revision of the by-laws was made, in the light of the new incorporation of the Council, which had been secured by a special act of the Legislature of the State of New York. There seems to have been general satisfaction with the provisions of these by-laws.

A notable advance in the relationship of the Federal Council to the home missionary interests has been made during the quadrennium by the new knitting-up of the forces of the Federal Council with the Home Missions Council and the Council of Women for Home Missions, consummated in 1927. The two missionary councils now have their offices in connection with the Federal Council, the staffs of the three bodies work as a unit, while each organization maintains its own organic autonomy, and five representatives of the home missions agencies are included in the membership of the Administrative Committee of the Council. One of the most important fruits of the new relationship was the Joint Conference on Church Comity, held in Cleveland, in January, 1928, and the following up of this conference with the joint "Five-Year Program of Survey and Adjustment",

which seeks to relieve the distressing condition of overchurching in some quarters and underchurching in other quarters.

In collaboration with the Council of Women for Home Missions and the Federation of Woman's Boards of Foreign Missions and with staff assistance from the National Board of the Y. W. C. A., the Federal Council brought out, during the quadrennium, a report on the "Relative Place of Women in the Church," which has brought to the fore questions having to do both with women's participation in the whole life of the Church and also with the relation of organized women's work to the other agencies of the Church.

Use of the Radio for Religion

One of the most distinctive recent advances in the Federal Council has been the development of the nation-wide use of the radio for religious purposes, under the direction of the Committee on Religious Radio, of which Frank C. Goodman is Secretary and which is under the general supervision of Dr. Macfarland. Three national religious services, sponsored by the Federal Council, differing in nature, are radioed Sunday afternoons, covering the entire country and to some extent other lands, over a network of about fifty stations, reaching millions of hearers.

The enormous correspondence of these radio audiences, especially from hospitals and from people who are confined to their homes, indicates a hearty response to this ministry.

The Council also sponsors more localized services on week-days, conducted by local federations, including Morning Prayers and Evening Hymn Services. It is proposed to extend such services over the entire country through local radio stations. From time to time, special messages are radioed in connection with the Week of Prayer, the Lenten Season, Easter and Christmas, or other occasions.

The possibilities of this service are almost limitless. The National Broadcasting Company and other stations of local nature have been generous in providing facilities, including the hookups required for national services, as a rule the only requirement being that such services shall be interdenominational, unsectarian and constructive.

State and Local Federation

The organization of the churches of local areas for united effort and fellowship was a major concern of those who constituted the Federal Council and has been a prominent feature of the policy of the Council through these two decades.

Of the councils of churches now operating under secretarial leadership, only five were in existence at the time of the organization of the Federal Council: New York, Hartford, Los Angeles, Chicago, and Portland, Maine. There are now forty-four city federations with at least limited secretarial service, most of them with full-time executive secretaries.

It is to be admitted regretfully that not all of the councils have survived, but this is perhaps not an exceptional situation in the earlier stages of a new movement. For the most part, councils of churches survive and flourish in the larger cities, where the expenses may be distributed over a larger constituency. There is not yet a sufficient recognition of the value of a council of churches to secure the funds that are required to support an executive secretary in cities of 200,000 and under, though there is one council of churches with a history of more than sixteen years in a city of approximately 100,000, Duluth, Minn., and another with eight years, at Wichita, Kansas.

Even though we cannot report so many councils of churches as were on record a few years ago, there are more men and women giving full-time service as federation secretaries and considerably more money is raised for federation work than ever before. A study of the relative increase or decrease in city federation staffs and budgets discloses the following cheering results.

The budget of 27 councils in 1923 was $358,112.49. The budget for the same councils in 1928 is $579,748.27. Of these, 21 show a gain of $229,960.78, while but 6 report decreased budgets aggregating $8,345.

It is evident that the 39 city councils reporting to us as to their 1928 budget, together with the six state councils, are operating under an aggregate budget of upwards of $750,000.

The relation of councils of churches to religious education has been, and continues to be, a question for study and experiment. It is frequently found impracticable to maintain two organizations in the same city appealing to the same constituency and doing work which to many seems to belong to a single organization. Out of 40 councils of churches reporting in answer to the questions of relationship with the religious education organization, thirteen report that the two organizations are merged or that the Council of Religious Education is a commission or department of the Council; one is affiliated, two have interlocking directorates and all report friendly relations.

An inquiry as to the special problems that councils of churches are facing brings a nearly unanimous reply that the financial problem looms large. This, however, is probably a symptom of a more serious hindrance to the work, in that it indicates an attitude

of indifference or at least a failure to appreciate the practical values of cooperative endeavor.

The sources of income are commonly two: church appropriations and individual contributions. In three cities, Chicago, Pittsburgh and Detroit, the organizations are councils of communions, rather than of congregations, and in these cities appropriations are made by denominational organizations. Five councils report that they are assisted in part by community chests; Cincinnati, Fresno, Indianapolis, Los Angeles, St. Louis.

There are six state councils of churches with full-time executive secretaries. Massachusetts is the oldest, organized in 1902. Ohio, California, Connecticut, with New York and Pennsylvania, which only recently came to the place where they could support full-time executive secretaries. There are more than twice as many other states that have councils of churches under volunteer leadership, home missions councils or some other form of interchurch organization. In many cases, however, as is inevitable under volunteer direction, these organizations are practically only comity committees.

We should fail to indicate the wide extent of church cooperation today were we to omit the large number of councils of churches in smaller cities and towns under volunteer leadership and the almost universal organization of the ministers of city and county areas into interdenominational ministers' associations. In very many places these ministers' organizations are organized with committees on evangelism, religious education, civic life, moral welfare, philanthropy, etc., and are doing in behalf of the churches real federation work.

Perhaps the ultimate problem of extension of local cooperation in large areas or small is that of putting a larger, fuller content into the meaning of the enterprise. Too often the federation is recognized and resented as "another society", an "outside cause" to be supported by the churches, rather than as an expression of the common life of the churches themselves through which they do things that are not done well in separate activities or more likely are not done at all.

The Mid-West Office

The Chicago Office, which was opened on May 1, 1921, with the assistance and cooperation of the Chicago Church Federation, has had as its chief functions the interpretation of the Federal Council to the Mid-Western area and the interpretation of the life of the churches in this region to the Federal Council. The Western Office has served as a central and Western base of operations for the Council and for the secretaries operating in this area.

A Western Committee was created, of which Dean Shailer Mathews has been, and still is, the Chairman. This Committee has operated as a sub-committee of the Administrative Committee of the Federal Council, reporting to it and, in turn, considering questions submitted to it by the Administrative Committee. Major items of the agenda of the regular meetings of the Administrative Committee are often forwarded in advance to the Western Committee for its consideration and counsel.

Since the resignation of Dr. Herbert L. Willett, the office has been retained under the direction of Rev. Perry J. Rice. Within the past year, there has been a distinct revival of interest in the Western Office. From giving only marginal time to the work of the Federal Council, Mr. Rice, since April 1, 1928, has been on half-time basis and it is expected that a full-time secretarial service will soon be required. Special attention is now being given by the Mid-West Committee to the holding of one-day conferences in the smaller cities of the area, with a view to discovering what co-operative work is being carried forward and the development, where desired, of local councils of churches.

It is the earnest desire of the Mid-West Committee that this office shall not be a mere branch of the Federal Council, but that it shall be given a place and a secretarial leadership that will make the Federal Council well-known and influential throughout this entire area.

Coordination in Many Realms

In addition to the coordination of denominational efforts recorded in the reports of the various commissions, reference should be made to the almost unbelievably large number of conferences and other interdenominational meetings which are arranged under the auspices of the Federal Council every year for the purpose of securing full exchange of experience, method and point of view in a great variety of Christian enterprises.

The annual conference of the promotional departments of the various denominations is an important illustration in point. This gathering, held at least once a year, and sometimes oftener, has afforded an opportunity for those who are responsible for raising the missionary and benevolent funds of our denominations to learn much from each other's experience and to carry on their work as parts of a common fellowship.

The Financial Situation

As a result of the devotion of a greatly disproportionate amount of time and energy of the secretaries of the council to securing the necessary resources for the Federal Council's program, it has been possible to close each year of the quadrennium without grave

deficit. This has been possible, however, only by a rigorous restriction of the budget to a figure of approximately $300,000 each year. This means that, in spite of the urgent necessity for larger resources with which to meet the new responsibilities pressed upon the Council, it has not been possible to make any expansion. It is a matter of especial concern that the amount received from denominational appropriations, (which had very substantially increased during the previous four years) has shown only a very small gain during the present quadrennium and is still less than one-third of the total income of the Council.

Thanks to the extraordinary ability and painstaking attention of the Treasurer, Mr. Frank H. Mann, and of the Assistant Treasurer, Mr. Walter J. Pfizenmayer, the administration of the funds of the Council and the accounting of them have been put upon a new basis of high efficiency and satisfactoriness. A new system of bookkeeping and of auditing has been installed which has greatly simplified and strengthened the Treasurer's Office.

Publications

Beginning with 1927, the *Federal Council Bulletin* became a monthly publication, and has gradually become an important organ of interpretation of the cooperative life and work of the American Churches. The fortnightly bulletin, *International Goodwill,* and the *Student News Letter* have been merged with it.

During the past year a monthly publication known as the *Church Council News Letter* has been begun as a means of providing systematic information about methods of cooperative work, with special reference to state and local federations. This four-page bulletin is designed to serve the specialized needs of those who are actually engaged in church federation work and who need information and suggestions of a much more detailed character than can be given in a publication like the *Federal Council Bulletin,* which is meant to appeal to the general public.

Since the meeting of the Executive Committee, held in Detroit in 1925, there has been an Advisory Committee on Literature, which has had the responsibility of reviewing all proposed pamphlet publications on the part of any of the commissions or departments of the Council and of reporting thereon month by month to the Administrative Committee. In this way, the Administrative Committee has had constant oversight of everything which was to go out in the name of the Council.

In addition to the extensive and timely pamphlet materials published by the various commissions and the Research Department each year, a considerable number of volumes, dealing in a thorough way with some of the most structural phases of Christian life and work, have been written by members of the Federal Council's staff

or others closely associated with it. As illustrative of the stimulus thus given to the thinking and study of the churches, the following volumes may be mentioned:

Handbook of the Churches. Edited by B. S. Winchester.
Motives and Methods in Modern Evangelism. By Charles L. Goodell.
Handbook of Rural Social Resources. (2 editions) By Benson Y. Landis.
Yes, "It's the Law," and It's a Good Law. By Nolan R. Best.
Prohibition in Outline. By F. Ernest Johnson and Harry S. Warner.
Religious Dramas, Volume II.
Securing Christian Leaders for Tomorrow. By Samuel McCrea Cavert.
The Church and Social Relations. By Benson Y. Landis and Hubert C. Herring.
Protestant Europe. By Adolf Keller and George Stewart.
International Christian Movements. By Charles S. Macfarland.
Youth and Christian Unity. By Walter W. Van Kirk.

CHARLES S. MACFARLAND
JOHN MILTON MOORE
SAMUEL MCCREA CAVERT

EVANGELISM

The Federal Council has felt from the beginning of its work that the supreme task of the Christian Church was to bring the blessed evangel of the Son of God into the hearts and lives of men. The first quadrennial report was that made by a Committee on Evangelism in Chicago in 1912. A Commission on Evangelism was approved, to be made up of members appointed by the churches themselves, whose effort it would be to stimulate the evangelistic life of the different communions by the selection of representative men in each denomination who would set up a commission, or department of evangelism, making the office of the Federal Council's Commission a clearing-house where plans might be developed and literature produced which would be of great value to all the churches.

Early Developments

The first Chairman of the Commission on Evangelism of the Federal Council was Dr. W. H. Roberts of Philadelphia, and the first Secretary, Dr. W. E. Biederwolf of Winona. A definite program was presented to the Quadrennial Meeting held in St.

Louis in 1916 for a nation-wide evangelistic movement, in which vocational evangelists should be secured who were recommended by the churches to which they belonged and who would be carefully examined as to their fitness and sent out under the authority of our Commission upon a program of evangelism which should be nationwide, so that no city or considerable town should be unvisited. The matter was very carefully discussed, but it was evident that the denominations were not agreed on such an evangelistic plan, so the report finally emphasized pastoral and personal evangelism, not confining itself to one method but employing many methods and especially disclaiming any purpose to perpetuate certain methods of vocational evangelism which had occasioned unpleasant comment.

In 1916 Rev. C. L. Goodell, pastor of St. Paul's Methodist Church in New York, became Chairman of the Commission on Evangelism. When the Secretary, Dr. Biederwolf, felt that he could not continue to give his entire time to the work, for a short time its work was carried forward by the various members as they were able to undertake it, with special assistance from Dr. J. Wilbur Chapman, Dr. George G. Mahy, and Dr. C. E. Schaeffer, and others. It soon became evident that the work of the Commission could not be adequately done unless some one could be secured who could give all his time to the task. At the unanimous request of the Commission, Dr. Goodell resigned his pastorate and was elected Secretary. Mr. James M. Speers, a layman, was elected Chairman. Dr. J. Wilbur Chapman, Chairman of the Finance Committee, was of great service in making plans for the support of the Commission.

Stimulating the Spirit of Evangelism

A few of the denominations had already created Departments of Evangelism and many others were induced to take up the matter either in independent committees with paid secretaries or in connection with their Home Missionary work.

The Commission entered into close cooperation with the Church Federations of the leading cities, seeking to help them in any way it could in creating a deeper evangelistic life among the people. In carrying out this plan, it instituted an annual visit by the Secretaries of Evangelism to the leading cities where, under the Federation of that city, all the church forces of the city and the surrounding towns were gathered for inspiration and information along evangelistic lines. Nearly all the great cities in the country have been visited, from the Atlantic to the Pacific, and from the Lakes to the Gulf. Such cities as Boston, New

York, Philadelphia, Washington, Baltimore, Pittsburgh, St. Louis and Chicago have been visited several times at the earnest request of these federations. It has been a most impressive sight and greatly helped the federation of the churches to see representatives of the Baptist, Congregational, Disciples, Episcopal, Methodist, Presbyterian, Reformed, United Brethren and other churches, all making evangelism the great fundamental task of the church, and so furnishing spiritual power for all her federated activities.

A body of literature was created which has been sent out by the thousands and even millions of copies. Each denomination has been put in touch with the methods and literature of the others and a fellowship has been developed among the church leaders which has been beautiful to see. A call has been issued annually for the concerted observance of the Universal Week of Prayer during the first week of the new year. More important, a "Fellowship of Prayer" for the Lenten period has been inaugurated and the little manual of devotions has annually been prepared and circulated by hundreds of thousands.

Three times each year, under the auspices of the Commission, the secretaries for evangelism and other leaders of the different communions, have met for counsel and spiritual commitment.

Dr. J. Ross Stevenson, President of Princeton Theological School, as the Chairman of our Commission from 1920 to 1924, and Dr. William Horace Day as Chairman from 1924 to 1928, brought an evangelistic spirit to their task, backed by a broad outlook upon the whole work of the church, that has made their service greatly appreciated by all the different communions. There have never been any theological cleavages or misunderstanding in the Commission. All its meetings have been marked by a spirit of brotherhood and an earnest desire to be mutually helpful.

As to method of evangelistic work, it is fair to say that our Commission has always been in hearty accord with the work of accredited evangelists throughout the country. Our debt to many of them is gratefully acknowledged. But the last decade has witnessed a swing of the pendulum from tabernacle and vocational to pastoral and personal evangelism. There is a growing desire for the mutual helpfulness which comes both to the seeker and the sought when one soul, conscious of the new birth from above, seeks to bring another into the same vital relationship.

Evangelism and Education as Allies

There has been a great enlargement of the church's program in the matter of religious education. Buildings for this purpose have been added to many churches, in some cases quite as costly as the church edifice itself and much more up-to-date. To the church pastoral staff have been added specially trained assistants to direct the whole educational program of the church and Sunday school. Social movements in the church have also made great progress, and a new social attitude toward the community outside the church is most marked. In this educational and social program there are great possibilities for developing a larger conception of the Christian life and a better translation of the spirit and teaching of Christ into the life of the community, but side by side with these new phases of religious life, there are disturbing facts today, such as the paucity of visible spiritual returns and a failure to add to the numerical advance of the church, which force us to deep heart-searching and to such an analysis of present conditions as will save us from increasing disappointment.

The record of the numerical increase of the church during the last few years does not make encouraging reading. It is very evident that in some way the church is not measuring up to her task. She has failed to accomplish as much as could rightly be expected in bringing men and women to the actual acceptance of Jesus Christ as Saviour and Lord, and in developing the Christian experience which must lie at the basis of all true religious effort. A reference to the statistics of one of our great denominations will sufficiently indicate the present condition in nearly all of them. Dr. H. C. Weber, in his thorough-going study, gives the following statistics:

In the Methodist Episcopal Church in the year 1800 there were 64,894 members. In a single decade they had increased to 174,650, an increase of 168%. The next decade they increased 48%; from 1820 to 1830, 83%; the next decade, 67%; and from 1840 to 1850, 56%. Then followed a half century of fluctuation, sometimes important gains and at other times serious depression. The ratio of increase from 1850 to 1880 was about 14% per decade; from 1880 to 1900 about 9%; from 1910 to 1928, about 5½%; and during the last year the gain of churches representing thirty millions out of our fourty-four millions of church members has been less than the increase in population. This record would have been much worse if it had not been for the effectiveness of some of our Commissions on Evangelism, which have put so much of spiritual inspiration and wise method into their work as to have made in some cases a large addition to the church, where other-

wise there would have been not only no net gain at all but a serious loss. Dr. Carroll in his statistics for twenty-five years, 1900 to 1925, finds church membership grew from 26,085,099 to 44,452,529 or 43%.

Putting Spiritual Things First

The church must face this situation. It must examine, in the light of God's word and the facts of Christian experience, the present attitude of the church and see if there is anywhere a radical failure to understand the will of God and the needs of men. We would like to suggest some things which have been forced upon us by long and intimate relationship with the churches making up the Federal Council and by conferences, public and private, with tens of thousands of Christian ministers.

In the field of Christian education there seems to have been a measure of failure in securing spiritual commitment. Christian education, as its wisest leaders recognize, must have a place for evangelism; each must have the other or its full service will not be rendered. We do not need less education of the mind, but we must have an education that eventuates in a will surrendered to the purposes of God.

Every great educator will admit that in the realm of secular education intellectual training alone fails to eventuate in character. The same thing seems to be true with added force in religious education. If we only teach Bible history and the history of the church; if we only measure the Bible from the standpoint of literature, what is there in all that that deserves the name of religious or Christian education? If we do not translate into life the message of God's word, how can we justify ourselves before God or men? "The words that I speak unto you, they are spirit and they are life," is the affirmation of the great Teacher. Our Sunday schools can justify themselves only by their spiritual results. If it is true that in secular education the personality of the teacher amounts to more than the thing taught, how supremely true this must be in the teaching of the church. The object of its teaching can be only one thing—a changed life, a life born from above, with new ideals and the transforming power of a new affection. This the church is failing to accomplish in its proper measure and a radical change must be effected if we are to approximate the results which came to us in the early days of the life of the church in America. When the church was poor and largely unlettered, it had power, as a great preacher reminds us, to say to the paralytic, "Silver and gold have I none but such as

I have give I thee. Rise up and walk." It would be a spectacle to God and men if now that the church had culture and wealth it should become a paralytic itself.

We are told in some quarters that scientific discoveries and the adoption of scientific methods have made faith more difficult. The greatest philosopher which America has produced in a hundred years makes bold to say that is not true. There is nothing in science which of itself opposes religion. Witness the fact that far more than a majority of the teachers of science in America today are themselves humble believers in the Christian faith, and men at the head of such great institutions as the Smithsonian Institute are believers and teachers of faith in Jesus Christ the Saviour of men. "Belief roots in life rather than logic. What a man believes will depend less upon the acuteness of his intellect than upon the manner of man he is, the fundamental interests and tendencies of his nature." It is not truth in the abstract but truth as it is in Jesus, the truth that is translated into life, for which the world is longing. Christianity is a life founded not simply on a creed, but upon an experience, and a vital Christian experience is a sufficient answer to all intellectual doubt.

If anywhere social service has become solely a matter of humanitarian interest and social betterments have anchored themselves only in a philosophy of vague goodwill, it is time to repeat the words of Bushnell, "The soul of reform is the reform of the soul." If the church needed the Holy Spirit for its birth, does it not also need it for its continued life? Have we any right to bear the name of our blessed Lord if we do not share his passion? We believe that the church is feeling the imperative need of putting the first things first. It is realizing that it must have a power not its own if it is to perform its function as the light and life of the world. As evidence of this, nearly all the great denominations have this year made their witness to the need of evangelism and are putting that at the front. Some of our communions are already in the midst of the 1900th anniversary of the three greatest years the world ever saw. They are restudying the life of Christ for its spiritual message and they are looking forward to the 1900th anniversary of Pentecost as a time of great spiritual dedication and enduement of power.

The last session of the General Convention of the Protestant Episcopal Church has put evangelism to the fore, and that great communion with its Commission on Evangelism, under the leadership of Bishop Darst, has come, on the vote of the House of Bishops and the House of Deputies, into affiliation with the Federal Council's Commission. We welcome its representatives with great joy. Its young people are uniting for evangelistic work

in their societies, and their Commission on Evangelism is to take up, with the eight bodies into which the church is divided, an evangelistic movement which shall extend from coast to coast and from Canada to Mexico.

Is it too much to hope that a new day of deepening spiritual life and of great numerical additions to the Christian Church will now be inaugurated?

WILLIAM HORACE DAY,
Chairman

WILFRED W. FRY,
Vice-Chairman

CHARLES L. GOODELL,
Executive Secretary

THE CHURCH AND SOCIAL SERVICE

It is indicative of the social-mindedness of the Federal Council and of the understanding which its founders had of the scope and meaning of Christ's teachings, that social service was put beside evangelism at the beginning twenty years ago. And it is the more significant that social service was seen to mean not only social welfare work, such as the Christian church has fostered since Apostolic times, but the interpretation of Christian principles to the management, controlling motives and human relations of industry, the production and uses of wealth, the rights and well-being of labor and the reconstruction of the social order itself. All this appears clearly set forth in the original statement of principles, entitled "The Church and Modern Industry," which was drafted in 1908. When the Federal Council issued this truly prophetic statement, it was following in the footsteps of Christ. It placed the Second Commandment, which is social service, beside the First, which is the realm of the inner life, where our Lord placed them by precept and memorable example.

The interest of the Commission during these twenty years has fallen roughly into two phases: social work as represented by the sections of the National Conference of Social Work; and relations to industry, including the labor movement. Each of these fields of service has become professionalized and highly technical. The theory of the Commission has been not to do social work directly. That is left mainly to the churches, which do actual social work in local communities. The task of the Commission has been to bring the social service departments of the denominations into conference for mutual counsel and common action, to make contacts for the churches with national social agencies and move-

ments, to organize the relations of the churches to labor and industry, to assist local councils of churches in their social work, to conduct social and industrial conferences in which the denominational departments unite, to direct special undertakings such as that of the Committee on Marriage and the Home.

Social Ideals of the Churches

The "Social Creed of the Churches," as at first called, was presented at the initial meeting of the Council in 1908. These Ideals, as later called, dealt mainly with problems of industry, but while not fully comprehensive, the Articles were so wisely stated and so fundamental that they became, as it were, a charter to the churches, and were subsequently adopted in substantially the same form not only by the Federal Council but by most of its constituent bodies and by the two Christian Associations. It was to be expected that the churches would not soon attain them fully, either in teaching or in practice, but they have served as a guide, as a basis for educational effort, and as an interpretation to society of the church's point of view.

Relations With Labor

From the quadrennium of 1908-12 onward there has been general observance by the churches of Labor Sunday, the Sunday preceding Labor Day, and gradually Protestant and Catholic churches and Jewish Synagogues have come to participate. The Federal Council has issued an annual Labor Sunday Message to the churches since 1912, and this year the sales reached a total of 34,000 copies, in addition to general publication in whole or in part by the religious and secular press.

Coincident with the Labor Sunday Message, the Research Department, while still a part of the Commission, began the publication of "The Industrial Review of the Year," which is an annual summary of the more important happenings in labor and industry. This has served as a factual and reference statement for pastors, editors and students, and has afforded material to pastors for Labor Sunday addresses.

The policy of the churches in relation to labor, especially to organized labor, has developed by experience and concerted thinking. It has gradually become clear that the church should stand upon its own platform of the Kingdom of God; that it should exert its great influence for social justice and for an improved status for the working-people of the nation and their families, especially the unskilled and depressed. Such a policy

necessitates cooperation with organizations working for the same ends, and in practice the churches have therefore found themselves touching elbows with organized labor, with the great national organizations of women, and with national social agencies and movements.

But as what labor does for itself is vastly more significant than anything that can be done for it, the churches have found themselves bound to recognize and to urge the necessity and right of labor to organization of its own; to advocate a policy of cooperation of employer organizations with labor unions on a basis of fairness and mutual interest. The Commission has recognized the grievances of employers against unfriendly and badly managed unions, but at the same time has felt that the way out is not uncompromising hostility but negotiations looking toward final cooperative relations. It has watched with interest the development of employee representation and plans of union-management cooperation in certain industries.

These relationships with organized labor have brought the Commission and the churches into frequent contact with labor disputes in communities, such as the Denver tramway and Lawrence strikes of 1920, the great railway strike of 1922, the coal strikes of 1926, 1927 and 1928, the protracted textile dispute of 1927 in Passaic, and the long continued strike in the New Bedford mills in 1928. The Commission has frequently sent its representatives to the field on requests from local churches, it has helped to guide pastors in their teaching and relationships, it has exerted the influence of the churches toward conciliation, and in a number of instances with the aid of the Department of Research and Education has made exhaustive studies of disputes. These have been given to the public and have served to throw light upon the moral issues involved.

Relations With Industry as a Whole

Beginning with labor the Commission has gradually worked its way to a policy of relationships with industry as a whole. Industry is a vast and complex but interrelated unity. Since owners and management stand at the places of control, it is immensely important to press upon them the Christian doctrine of property and the teaching of the Parable of the Good Shepherd, which is the great parable of leadership. If industry is to minister to life rather than to private fortune, if there is to be a new era of goodwill and scientific cooperation, and if the church is to hasten its coming by its teaching, then the church must use its influence with employer and worker alike, and upon all organizations and agencies which affect policy or influence public opinion.

And since industry is vital to life, inasmuch as economic sufficiency underlies individual and family welfare, and since men are associated in production not only with one another but with God who is immanent in the natural world, an attitude of sympathy, of understanding and of intelligent cooperation within the industrial order is natural for the church. Moreover it has gradually become clearer that the moral factors involved in the human relationships of industry will probably be seen at last to be more vital to its success or failure than any others. But this is also the field of religion. The church has therefore a great possible contribution to make to the peace, the stability, the efficiency which grow out of mutual confidence and cooperative effort, and supremely to the guiding motives of industry which make of it either a cruel and sinful exploitation of labor and natural resources, or a tremendous cooperative effort for the welfare of mankind. The church is also vitally concerned because factory, store, field and transportation are character-forming. For good or ill, they promote goodness or thwart it, they help forward the great purposes of religion or retard them. The spiritual life of humanity cannot progress rapidly until the six days of toil are as helpful to the inner life as the seventh day of rest and worship.

As these facts came to be more fully recognized, the Commission decided in 1920 to make a more comprehensive approach to industry and to begin the holding of Industrial Conferences in the industrial centers of the nation. In May of 1920 a trial conference was held in Atlanta to which employers, workers and ministers were invited. On October 17, 1921, the Commission held a conference in New York, at which experienced men from important industries representing capital, labor and engineers, were asked to advise with the Commission and representative ministers and church officials on the purpose and method of the Industrial Conferences which were to follow. These Industrial Conferences have been held in all parts of the country, hundreds of them. Some of them, as in Chicago, Cincinnati and Boston, have continued for a week and two Sundays. As many as sixty-five pulpits have at times been opened to speakers drawn from the clergy, the colleges, and the ranks of labor and employers. Teams of from two to a half-dozen speakers, composed of secretaries, pastors, employers and labor officials have traveled together from city to city. Gradually a considerable body of progressive employers, labor officials, economists, industrial engineers and pastors and secretaries have come to know one another; and these friendships, especially those with labor officials, have had an influence sometimes greater than what has been said and done.

The Commission has also had other contacts with industry. In 1921 it was joined by the Social Action Department of the National Catholic Welfare Conference in a protest against certain aspects of the Open Shop Movement. In 1923 the Commission made a study of the twelve hour day as it was still in force in important corporations in the steel industry, and was joined by the National Catholic Welfare Conference and the Central Conference of American Rabbis in a public protest against the continuance of this great hardship upon the workers. On May 21, 1921, leaders of the industry had rejected the appeal of the President of the United States that the long shift should be abolished; but within a few weeks, under pressure of public opinion aroused mainly by the churches, the decision was reversed and a beginning was at once made to introduce the shorter work day. It has since been put into operation and without loss to the industry as had been predicted. During the coal strike of 1920 and the threatened railroad strike, the Commission, the National Catholic Welfare Conference, and the Central Conference of American Rabbis took action for conciliation and issued joint statements to the public.

The staff of the Commission collaborated with Southern religious leaders in 1926 in the formulation and release of an Appeal to Southern Industrial Leaders to themselves initiate reforms in Southern industries, mainly in a shorter workday, protection of the labor of women and children, higher wages and a gradual incorporation of mill villages. The Appeal was signed by Bishop James Connon, Jr. and forty-one other well known persons. Its effect was to arouse intense discussion especially along the Atlantic seaboard.

With the development of Industrial Conferences and the rapid increase of contacts in this field the need of an Industrial Secretary became apparent. Finally in 1925 such a secretary was made possible by a gift of $7000 annually from the Golden Rule World Service Fund of the Universalist General Convention, largely through the influence of Mr. Arthur Nash of Cincinnati. Mr. James Myers, Personnel Director of the Dutchess Bleachery, Wappingers Falls, New York, was secured as Industrial and Field Secretary and began his work in July, 1925. The industrial conferences have subsequently been carried on and enlarged. At the Chicago and Boston Conferences of 1927, and again in Chicago in October, 1928, agriculture was brought into the discussion. The circulation of the Labor Sunday Messages has been greatly increased, and the promotion of the observance of the day by local councils of churches systematically undertaken. Mr. Myers has gone to the colleges and theological seminaries,

lecturing in class rooms and conferring with students in an effort to prepare young men for teaching. He has systematically promoted the Student-in-Industry groups in which theological and other students who desire to get a first-hand knowledge of the problems of industry, work in factories during the summer and meet together in seminars for discussions. He has contributed technical guidance to pastors in a number of industrial disputes in their communities. He has given much time to mediation and in directing a study of a difficult situation in a textile factory at Indianapolis, and at the present time is cooperating in field studies of the Colorado mine situation. His technical counsel has been sought by a number of concerns in working out practical plans for industrial relations. His membership in the American Management Association, the Taylor Society and the American Society of Mechanical Engineers has given him a place in these responsible groups. Mr. Myers has also advised in the development of an industrial housing project, and in a recreation and religious program by churches in an industrial area.

Development of Research

The first organization of the Commission provided for a Research Committee, consisting of Josiah Strong, John Howard Melish and John P. Peters. As early as 1916 the executives of the Commission and of the denominational departments composing the Secretarial Council felt the need of a common information service, of social publications for common use and of united studies in industrial conflicts. Common use was made of denominational publications, and industrial studies were begun as early as the Bethlehem Strike in 1910 but it was soon learned that effective work demanded a permanent research organization.

Not, however, until 1918 was it possible to organize a continuing program of research. In that year Rev. F. Ernest Johnson joined the staff of the Commission, first on part time, and then on whole time. Within two years, that is, by the close of 1920, the Information Service had been begun, studies had been made of the Denver tramway strike, the textile strike at Lawrence and of the motion picture industry, and the first volume of the Industrial Problem Series, "What is the Christian View of Work and Wealth?" had been completed. The Denver tramway study was made jointly with the National Catholic Welfare Conference, the two field workers being Dr. Edward T. Devine for the Commission, and Dr. John A. Lapp for the Welfare Conference. There was thus begun a cooperation in social studies which is of the greatest significance, which has not only been followed since, but was soon extended to include the Central Conference of

American Rabbis and finally other conferences of rabbis. Limited studies were made of the Coal strike in 1919 and the Railway strike in 1920. By 1924, the Research Department of the Commission had so demonstrated its value that it was reconstituted as a Department of Research and Education for the entire Federal Council.

War-Time Service

The present administration of the Commission on the Church and Social Service began with the opening of the Quadrennium which covered the war period. Immediately prior to the declaration of war by the United States, and in view of its practical certainty, the Commission was asked to undertake a reorganization of the Washington office and working with the Washington Committee to make arrangements with the War and Navy Departments for the new chaplains who would soon be needed. This was done, and Rev. Clyde F. Armitage was placed on the staff and put in charge, and the work was carried on until the Autumn. During this same period the staff of the Commission organized the Interchurch Committee on War-Work, which afterward became the General War-Time Commission of the Churches, carried it on until the autumn of 1917, and studied training camps in the United States and Canada in order to determine a program.

The Commission took an important part in every campaign of the American Red Cross. Rev. Edmund deSchweinitz Brunner, Rural Secretary of the Moravian Church, was loaned to the Commission by the Moravian Church for special service in the rural field. The Executive Secretary was made secretary of the Committee on Interned Aliens and Prisoners of War of the General War-Time Commission of the Churches, and served as a member of the Civilian Committee of the Council of National Defense for Combating Venereal Diseases. Probably the largest service of the Commission during the war period was the organization of the General Committee on War Production Communities. Initial studies of these centers were made in December, 1917, from this time until the disbanding of the Committee a year later this work was financed by Boards of Home Missions through the Home Missions Council. The boards gave generous assistance by assignment of personnel to the office staff and as surveyors, field workers and pastors of "Liberty Churches," a total of seventy-five being thus allocated.

When the Industrial Relations Department of the Interchurch World Movement was organized in 1919, the Secretary of the Commission, in order to avoid duplication, became Superin-

tendent of Service, and later Associate Director of the Department. He was sent abroad for three months in the summer of 1919 as chairman of a commission of three to study social conditions in Europe following the war. These relations were maintained until the unfortunate collapse of the Interchurch Movement in 1919.

Social Work

While the interest of the Commission has often tended to concentrate on labor and industry and the reconstruction of the social order, it has not been forgotten that the churches have a vital part in the protection and rehabilitation of the dependent, the defective and the delinquent. Social work, on a case work basis, has been developing for over fifty years in the United States, and has become enormous in extent and highly specialized. The Commission has been embarrassed because of lack of resources and an adequate staff, and has never been able as yet to do really satisfactory work in this field.

The problem of the churches in this field is to prepare pastors and local churches to do their own necessary social case work cooperatively and on scientific principles; to take their part with community agencies in the spiritual aspects of social case work, which is as clear a work of redemption as the church can ever know; to make local churches, especially in industrial neighborhoods, centers of community life, properly equipped for such service; to secure a better training of theological students for social work by the seminaries; to secure a proper denominational organization for the systematic development of such work, as is now being done by the Protestant Episcopal Church. In addition there is the serious problem of standards and cooperation in denominational institutional work.

The Commission and its affiliated denominational departments have done their best to meet the need. They have met pastors in hundreds of conferences throughout the country. Their executives have joined the faculties of numerous denominational summer schools for the training of ministers during the last eight years. Arrangements have been made with schools of social work for short courses for ministers, and the secretaries have gone to the seminaries to discuss the matter. Pamphlets such as "What Every Church Should Know About Its Community," "A Partial Program" and "What Your Church Can Do in Social Service and Industrial Relations," and "Ten Steps Toward Your Neighborhood Community," a parish survey manual, and "City Churches in Social Action" have been published and widely

circulated. The secretaries have worked with local councils of churches in large cities and have contributed to the effectiveness of their contacts with the case working agencies.

Community Service

During 1921 and 1922 Miss Helen Ward Tippy served as secretary for Community Service and secretary of the Study Committee of the National Conference on Community Organization called by Hon. Franklin K. Lane in May, 1920. The office of the Commission was the office of the Study Committee during the year of its existence. Miss Tippy conducted studies in the social work of local churches and developed a bureau for the information and service of pastors, which has been continued ever since. In some respects the assistance rendered to pastors in the social organization of their churches has been the largest service rendered by the Commission during the last ten years. It has specialized on staff organization, on housing and equipment for social and neighborhood work, and on the development of programs of service growing out of surveys of community needs.

From May, 1923 till September 1925, Rev. Carl H. Barnett continued this work and gave special attention to the problems of delinquency and to the relations of the churches to prisons and county jails. A Committee on Delinquency with a distinguished personnel was created. Mr. Barnett represented the Federal Council with the American Prison Congress and the National Committee on Prisons and Prison Labor. Studies were made of County jails, notably a state-wide study in Connecticut, and a manual on the county jail, suggesting methods of work and an approach to the problem by county seat communities and methods of work, was issued.

Child Welfare

At the urgent request of denominational agencies the Commission organized a Committee on Child Welfare in 1922, with Dr. Henry W. Thurston of the New York School of Social Work as chairman. The Committee was composed largely of denominational officials responsible for church orphanages, and national experts in child welfare. The aim of the Committee was to complete the studies of church orphanages begun by the Interchurch World Movement, and to work for scientific standards and a cooperative approach to the institutional care of children by religious organizations.

An effort was made to secure funds for a secretary as the work demanded technical service. Failing of this, arrangements were finally made in 1924 with the Child Welfare League of America

by which through an appropriation from the Commonwealth Fund, the League assigned Mr. H. W. Hopkirk in 1924 to give his time mainly to church institutions. Mr. Hopkirk under the joint supervision of the Commission and the Child Welfare League has been quietly at work for four years, doing admirable service, visiting institutions, making surveys and assisting denominational officials and superintendents of homes.

As far back as the spring of 1917 the Commission became associated with the movement for education on social hygiene and the control of conditions around training camps and war production communities. In 1925 an annual appropriation was made by the American Social Hygiene Association, the Commission to undertake to relate the churches to education in social hygiene. The Association assigned speakers to the Florida and Cuba Conferences in 1925. A serious effort was made and has been continued to set up local experimentation in sex education, first in the churches of Buffalo and then through local councils of churches in other cities. The Department of Christian Education joined in the effort and has now assumed the main responsibility.

Disaster Relief

At the time of the first Florida Hurricane in the autumn of 1926 the Secretary of the Commission was sent to the scene of the disaster and studied conditions with local church officials to discover the actual emergency services rendered by the churches during and immediately following the disaster, and to learn how better to assist the American Red Cross in its efforts to raise funds for disaster relief. He was sent also to the Mississippi Flood area in the spring of 1927 and spent two weeks with Red Cross officials. The Committee on Mercy and Relief of the Federal Council is soon to issue a brochure on "The Churches in Great Disasters" for the use of pastors and in the seminaries.

Marriage and the Home

In accordance with the action of the Executive Committee of the Federal Council at its meeting in 1926, a national committee on Marriage and the Home was organized to undertake a study of problems related to marriage, with special reference to the possible service of the churches for safeguarding of the home. Meetings of the general committee have been held at frequent intervals during 1927-1928 and members have been doing intensive reading in order to secure a common approach to the study. The churches of the United States, Canada and Europe have cooperated in supplying data on the marriage customs and regulations of their

respective communions. Rev. Russell J. Clinchy was a member of the staff for two months and worked on a digest of denominational reports. The Committee has prepared a first report for submission to this Quadrennial meeting on "Ideals of Love and Marriage." This report includes plans for taking up the problem with local communities.

Relation to the Universal Conference on Life and Work

The meeting of the Universal Christian Conference on Life and Work at Stockholm in 1925 was an effort to bring the churches of the world together strictly on the basis of cooperative service. The Commission was intrusted with the preparation of the report of the American Section on Industry, and the Executive Secretary became a member of the Conference and American representative on this section of Stockholm. The Continuation Committee of Life and Work in carrying out the instructions of the Conference, established a Social Institute and Bureau of Research in Geneva in the early part of 1928. In May of this year the Federal Council was requested to send a collaborator to assist in the organization of the Institute, and the Secretary of the Commission was loaned for a period not to exceed six months.

Being the only person at the time free to devote his whole time to the problem, the service which could be rendered became correspondingly important. Arrangements were completed by which it is hoped that the new industrial research bureau to be established soon by the International Missionary Council will be established at Geneva in cooperation with the Social Institute of Life and Work.

The next task was to work out the organization of the Social Institute in a way to relate it officially to the churches of the several countries, to plan for a staff of research workers, to devise a committee system and to secure approval of the whole plan by the Continuation Committee of Life and Work at Prague in September. These tasks were successfully completed.

An additional word should be said concerning what has been accomplished at Geneva under Dr. Adolf Keller's direction. The office of the Social Institute was removed from Zurich, where it was first established, to Geneva in April, 1928. The new office is attractive and well-organized. Effective relations have been established with the International Labor Office and with other important international offices in Geneva. The scientific magazine *Stockholm* and the informational *Bulletin of Life and Work* have been founded. They are printed as yet in three languages, English, French and German. Four issues of the former and five of the latter have been published. The *Bulletin* is designed to inform the

churches concerning the progress of the Life and Work movement, of what is being done in social work by the churches of the different sections, by the International Labor Office, and by kindred independent organizations. Dr. Keller has carried on the very important work of the Central Bureau for European Relief simultaneously and skilfully with the Social Institute, and from the same office. An international center for the evangelical churches is in its beginnings at Geneva.

FRANCIS J. MCCONNELL,
Chairman

HAROLD A. HATCH,
Vice-Chairman

WORTH M. TIPPY,
Executive Secretary

JAMES MYERS,
Industrial Secretary

CHRISTIAN EDUCATION

At the meeting of the Executive Committee of the Federal Council in Louisville, December 7-9, 1909, among other commissions there was listed a "Committee on Literature and Education." In 1912, this was superseded by a "Commission on Religious Education" with Dean W. F. Tillett as chairman. (In 1914 the name was changed to Commission on Christian Education.) During the quadrennium the work of the Commission was conducted by an executive committee of nine members drawn from interdenominational agencies engaged in religious education.

1912-1916

The scope and purpose of the Commission on Christian Education were defined at the meeting in Baltimore, December 4, 1913, to be "not to work *de novo,* but to promote the cooperation of all agencies at work and to make the labor and results of these agencies available to the churches and to the world at large."

During this period, in response to a new interest in religious education, organizations were springing up on every hand to deal with various aspects of religious education and were seeking the endorsement and support of the churches. Denominational boards were creating educational departments and employing educational secretaries. These boards united to form The Sunday-School Council of Evangelical Denominations. In this field also was the International Lesson Committee, up to that time more

directly related to the International Sunday School Association. The denominational boards organized for work in the colleges had recently formed the Council of Church Boards of Education. The educational work of the missionary boards was objectified in the Missionary Education Movement. The World's Sunday School Association had recently been reorganized on an official interdenominational basis.

In addition to these, the American Sunday School Union, the Young Men's and Young Women's Christian Associations, and the Religious Education Association were closely, though unofficially, affiliated with the churches, while beyond these were such agencies as the Boy Scouts, the Girl Scouts, the Camp-Fire Girls, and other organizations for young people which, though nonsectarian, appealed to many of the young people in the churches.

The expanding scope of the churches' educational work was evident in the rapidly growing movement for the organization of Vacation Bible Schools and of week-day classes in religious education. Experiments in North Dakota and Colorado in the granting of high-school credit for religious instruction provided by the churches, and experiments in New York and Illinois in the holding of week-day classes, either after school or on released time, seemed to open a much larger opportunity for religious instruction than was available through the Sunday-school. It is interesting to note therefore that the subjects which occupied the attention of the Commission on Religious Education during this first quadrennium were the following:

1. Utilization of the public press in the interest of Christian education.
2. Religious education in the home.
3. Correlation between churches and public schools in the work of Christian education.
4. Special peace instruction in churches and colleges.

In line with these objectives the Commission presented at the Quadrennial Meeting at St. Louis in 1916 a report of the Committee on Religious Education in the Home, prepared by Henry F. Cope, and a report of the special committee on Week-Day Religious Instruction, by the present secretary of the Commission.

Regarding the need of correlation, action was taken authorizing the Commission to "invite the various officially constituted interdenominational organizations engaged in religious educational work at their early mutual convenience to meet in joint session, for the purpose of canvassing the interrelationships of their several tasks and the possibilities of closer coordination of interchurch activities in this field."

The subsequent activities of the Commission on Christian Education have been in the main along the lines suggested in this first quadrennial meeting.

1916-1920

During this quadrennium, the Commission was on a voluntary basis. Moreover, the churches were pre-occupied with war activities. Then followed the Interchurch World Movement and a period of uncertainty as to how best to coordinate the educational activities of the churches.

The Commission's work, accordingly, was chiefly in cooperation with other bodies, such as the Commission on Interchurch Federation, The Missionary Education Department of the Interchurch World Movement, the Federal Council Commission on Social Service, and with the Committee on the War and Religious Outlook in the preparation of the volume "The Teaching Work of the Church."

One conference was held, attended by representatives of six interdenominational educational agencies, to consider the problems growing out of their inter-relationships. The Commission came into closer relationship with the various communions by reconstituting itself so that it was made up of official representatives of the Council of Church Boards, Missionary Education Movement, Sunday-School Council of Evangelical Denominations, the World's Sunday-School Association, together with a like number appointed by the Federal Council.

The Executive Committee of the Federal Council, at its meeting in Atlantic City, in December 1919 recommended:

1. That the Federal Council take immediate steps to enable the Commission on Christian Education to function actively, providing it with a permanent secretary, office staff and adequate budget; and,
2. That the Commission as thus constituted undertake at once to perfect its relationships with interdenominational and affiliated agencies concerned with Christian education; and,
3. That the Commission, as rapidly as possible, proceed with its plans for studying the teaching work of the churches in its entirety and devising methods for securing greater efficiency through mutual understanding and closer cooperation."

1920-1924

This period was characterized by an attempt, both on the part of the official boards of various communions and on the part of the Federal Council, to bring order out of chaos through reorganization and a better coordination of the agencies concerned with religious education. On the part of the denomina-

tional boards this movement culminated in 1923 in the merging of the Sunday School Council of Evangelical Denominations—an interboard agency—with the International Sunday School Association, under the name, International Council of Religious Education. A reorganization of the Lesson Committee had previously taken place by which it was made more directly representative of denominational boards. The principle of graded lessons had also been adopted by the Lesson Committee for all its lessons and a new type of lesson projected called the Group Graded Lessons. Also, a sub-committee on International Curriculum was created in 1922, the purpose of which was "to undertake the construction of a curriculum of religious education which shall provide in integrated fashion for both Sunday and week-day hours."

The Commission on Christian Education during this period made an effort to secure a more effective coordination of programs offered by many agencies. In addition to the Sunday School, the movement for week-day classes in religious education, the Daily Vacation Bible School Movement, and the Missionary Education Movement were all gathering headway. Moreover, the young people's societies, Y.M.C.A., Y.W.C.A., Boy Scouts, Girl Scouts, Camp Fire Girls, and other organizations were providing programs of educational activities for youth. The result of these programs, appealing to the interest and loyalty of the same age group in the churches, was confusion in the local church and to a certain extent frustration of their common purpose.

Accordingly a conference was called in 1921 under the auspices of the Federal Council, at Garden City, L. I., to which representatives of these agencies were invited, to consider the problem of closer correlation. The need was recognized by all and a second conference was held at Forest Hills, L. I., in the spring of 1923. As a result, it was recommended that a Council on Correlation be created composed of representatives of various agencies "to give attention to the codifying and cross-referencing of present program material and to consider the possibility of further cooperation on the part of all agencies concerned in the preparation of program material." This Council held frequent meetings for some months thereafter and made considerable progress in analyzing the actual life situations of young people between the ages of 12 and 17, in the hope of ascertaining more accurately the life needs to which each of the existing agencies might contribute. This study revealed certain outstanding needs such as education for temperance, honesty, race relations and sex education. In the meantime the International Council had

created a Committee on Education which began to address itself seriously to the building of activity programs for young people and upon which practically the same agencies were represented. In view of this fact and also of the work now being vigorously undertaken by the Committee on Curriculum, it seemed unnecessary for the Commission on Christian Education to pursue further this line of effort.

At the quadrennial meeting of the Federal Council in 1924 a statement was made emphasizing the importance of a vigorous program of religious education in all the churches. The following points were especially stressed:

1. The need of religious instruction in the home.
2. The need of more thoughtful consideration of the spiritual needs of youth in the regular services of the church.
3. More careful attention to education through expressional activities.
4. A greater efficiency in the work of the Sunday-school, by securing a longer period for instruction, better training of teachers, more adequate equipment, and the extension of the teaching work of the churches through week-day classes and vacation schools.
5. Colleges and seminaries were called upon to render increased service to the churches by offering larger opportunities for religious education to their students and especially for the training of pastors and teachers for leadership in this field.

Conferences on sex education in several of the more important cities were held by the American Social Hygiene Association in cooperation with the Federal Council of Churches. The results of these conferences were embodied in the valuable pamphlet, "The Part of the Church in Social Hygiene, an Appeal for Sex Education with a Religious Spirit."

Much of the work in the latter part of this period was carried on in connection with the Department of Research and Education, which made a useful study of the place of temperance education in the various Sunday school lesson systems, prepared a study course on "Christianity and Economic Problems," issued a handbook on "Social Work in the Churches," and a study course for adult groups on "Christian Ideals in Industry." A Committee on Religious Drama was created which issued two annual volumes of "Religious Dramas," and participated in a Summer School of Religious Drama in connection with the Auburn Theological Seminary.

1924-1928

For the past quadrennium the Commission was reorganized under the chairmanship of Professor Luther A. Weigle with Rev. Benjamin S. Winchester as executive secretary. The func-

tions of the Commission were defined by the Administrative Committee of the Council as follows:

> "To lay upon the Churches in the constituency of the Federal Council their responsibility as churches to give larger attention to religious education and in this connection to cooperate with and reinforce the work of the International Council of Religious Education, the Council of Church Boards of Education, and other specialized agencies of religious education.
>
> "To cooperate with the other agencies of the Federal Council, especially the Department of Research and Education, in furthering its educational projects."

The Commission undertook to establish closer cooperative relationship with the agencies represented, through participation in the work of the International Lesson Committee, through attendance by its secretary upon the annual meetings of the cooperating bodies, and through the study of special problems in education. It also sought to serve the other Commissions and Departments of the Federal Council by establishing closer working connections between them and the educational agencies of the churches, thus furthering through education the enterprises in which the Federal Council is engaged.

The more recent activities of the Commission have centered in the following projects:

(*a*) Sex Education.

The Commission, working through local Councils of Churches and in cooperation with the American Social Hygiene Association, has been instrumental in holding a large number of conferences of church groups, mothers' clubs, and leaders of young people in various cities, addressed by Valeria H. Parker, M.D., on the training of children and youth in right attitudes toward sex. A number of the Information Service was devoted to a description of the work of the American Social Hygiene Association. Articles on sex education have been secured for many of the denominational papers, expert advice has been obtained for writers of Sunday-school lessons, workers in the field of curriculum and makers of programs for young people's societies. The Commission has secured the publication by the Methodist Book Concern of the text book "Parenthood and the Character Training of Children." Experiments have been carried on, notably in Buffalo and St. Louis, leading to the organization of Parents' Training Classes and preparation of leaders for such classes. A vast amount of leaflet literature has been distributed, bearing upon various aspects of sex education, for use by parents and leaders of young people. Personal letters have been sent to 500 directors of religious education and a selected list of 1,500 pastors urging the importance of parent training classes and

suggesting for their use the materials that are available. Contacts and cooperative relationships have been established with the National Congress of Parents and Teachers.

(*b*) Education for Peace.

As a result of the Study Conference of the Churches on Peace, held in Washington, D. C., in December, 1925, a Committee on Education for Peace was organized, of which Drs. Gulick and Winchester were made joint secretaries. This Committee has been in direct communication with editors as well as the various peace organizations and has from time to time supplied the editors and lesson writers with materials bearing upon peace. It has also secured from the editors statements as to the methods they were using through their publications to build up attitudes favorable to peace. Through the story papers published by the denominational boards a large amount of syndicated material, some of which has been supplied by the Commission on Christian Education, has been widely circulated, in the form of stories and interesting reports of recent events, among the children and youth in the churches. A special sub-committee has been at work upon the formulation of objectives for peace education for young people and has just made a tentative report. A similar committee is charged with the task of formulating objectives for peace education for children. Another sub-committee has made a valuable study of peace education in colleges, universities and seminaries. A bibliography of available materials for peace education has been prepared and circulated. The Committee is also at work upon plans for adult study courses on peace.

(*c*) Education in Race Relations.

The Commission on Christian Education has sought to reinforce the work of the Federal Council's Commission on Race Relations through the preparation and circulation of a survey blank designed to discover the attitudes of young people toward those of another race. It has also cooperated in the working out of a program of education along lines similar to those already followed in education for peace and sex education.

(*d*) Religious Education and the Public Schools.

The Commission was represented in a conference between Catholics, Jews and Protestants concerning the question of releasing pupils from attendance at public schools for the purpose of receiving instruction in religious education in the churches. While no definite conclusions regarding the cooperation of these three great religious bodies were arrived at, it was evident that all have a common conviction as to the need for a larger program of religious education. Meanwhile, many communities are ac-

tively carrying forward week-day schools of religious education according to various plans in which, to a greater or less degree, all religious bodies cooperate. The vacation period is being very widely utilized as an opportunity for religious instruction. The inclusion of the Vacation Bible School Association and of week-day education, as a department of the International Council of Religious Education, indicates the determination of the churches to secure a larger amount of time for their teaching work.

(*e*) Educational Influence of the Drama.

Through its Committee on Drama (whose report is appended), the Commission has kept in close touch with the recently organized Church and Drama Association. It is believed that the weekly bulletin issued by this Association has genuine educational value in calling the attention of pastors and leaders of young people to meritorious plays and pictures. Efforts are also being made to encourage churches to make large use of pageants and drama in connection with their regular programs of education.

(*f*) The Boy Scout Movement.

While the Boy Scout program is designed primarily for community use and is undenominational in character, it is realized that more than half of the scout troops are organized under church auspices. In order to make more effective the emphasis upon religion, a pamphlet has been prepared under joint auspices of the Boy Scout Movement and representatives of the churches, entitled "The Standard Church Troop." In this pamphlet activities are listed through which the Boy Scout program and the religious education program of the churches may reinforce each other. The Commission on Christian Education has participated in the development of this program and in its circulation for experimental use.

(*g*) Religious Literature for the Blind.

Upon the initiative of Dr. Lewis B. Chamberlain of the American Bible Society, an organization known as the John Milton Foundation has been created, for the publication of religious literature to meet the needs of the 100,000 blind people in the United States. Owing to the large expense involved in such publication, it has been impossible heretofore for any single denomination to provide adequately for this need. The Home Missions Council, the Council of Women for Home Missions, and the International Council of Religious Education are officially represented. The secretary of the Commission on Christian Education has served as one of the members designated by the International Council of Religious Education.

(*h*) Religious Education in the Near East.

As the work of Near East Relief draws to a close, it is evident that some plan must be devised for helping the Eastern Churches to create a modern system of religious education. The secretary of the Commission on Christian Education has served in this transition time as editor of Sunday-School Lessons which are being issued for experimental use by both the ancient Orthodox churches and the more recent churches growing out of denominational missions.

(*i*) Education for Temperance and Law Observance.

The Commission has participated from time to time in conferences with various groups representing the churches and their educational forces concerning temperance education. It is clearly evident that education for temperance and particularly for law observance, which has become an increasingly acute problem since the passage of the 18th amendment, is suffering neglect.

During the twenty years covered by the history of the Federal Council of Churches, there has been taking place an extraordinary development in the churches' conception of their teaching responsibility.

The changes in organization which have been going on in the effort to meet new requirements have been often bewildering to the local church and even to the leaders in the educational movement. The earlier part of this period was characterized by a multiplication of unrelated teaching programs which tended to overlap each other and to confuse the local leaders. Then followed the diverting and disorganizing experiences of the war period. Since the war there has been a strong movement toward the consolidation of organizations and the integration of their efforts in the production of a common program.

Further consolidation of agencies with each other and with the cooperative organization of the churches themselves, whether in local or state councils or nationally, would seem both desirable and inevitable. Some way must still be found by which the religious bodies of the country may focus their combined energies upon the task of religious education in community, state and nation, and bring it into such relation to the program of public education that religion may everywhere have its rightful place in the development of national life and character.

Luther A. Weigle,
Chairman

Benjamin S. Winchester,
Executive Secretary

THE CHURCH AND THE DRAMA

The new effort of the churches along social and educational lines is nowhere more evident than in the field of the drama. Today the Federal Council has a strong committee on educational and religious drama and has been instrumental in the formation of the Church and Drama Association, an independent body organized to deal with the commercial drama but looked upon by the Council as its ally in all matters pertaining to the stage and screen. Twenty years ago such a program would doubtless have been considered outside the pale of organized religion.

What has produced this change of attitude on the part of the churches? There are many contributory causes which might be mentioned but two in particular stand out conspicuously. First, the developing science of religious education. Leaders of religious education are constantly reminding us that the primary function of the church is to develop character and for the churches of Christ this means Christian character. Hence every influence which affects the character of boys and girls as well as adults must be of concern to the churches. Accordingly they cannot fail to consider the influence of the drama. The motion picture industry informs us that some 20,000,000 persons in the United States pay entrances into the motion picture houses daily. Here is a force for good or ill which the leaders of children and youth ignore at their peril.

Moreover the new principles and methods of religious education now in application give the dramatic method a central place in teaching programs. We learn by doing. Professor Kilpatrick of Teachers College, Columbia University, observes that the learning process is at its best where there is "whole-hearted purposeful activity proceeding in a social environment." This means life situations. The skillful teacher not only undertakes to discover life situations in which the students participate but contrives to create them. The essence of drama is life in action—conflict, struggle, victory, defeat; and every play and picture has back of it a social philosophy, however crude and anti-social it may be. Here is character in the making and the psychological opportunity prepared to test and apply the Christian standards of conduct.

Furthermore Dean Inge insists that it is for us as religious leaders "to recapture the arts for the service of religion." Our religious education curricula are in sore need of enrichment from the arts.

The second factor in bringing about the church's change of attitude toward the drama has without doubt been the moving picture. Twenty years ago it was a negligible factor in our national life; not so today. With this instrument the dramatist has forged a new weapon which puts him in touch with practically every boy and girl in America. Before the coming of the picture professional drama was confined largely to the big centers and was not patronized by the rank and file of church members. All that has been changed by the picture industry which is building cathedrals of entertainment throughout the chief urban centers of America and reaching out into every town and hamlet. Parents, teachers and pastors note the effects, both good and bad, of the screen on the attitudes and ideals of their growing boys and girls.

Through the Drama Committee of the Federal Council's Commission on Christian Education, and through the Church and Drama Association, principles are being tested and methods devised according to which the leaders of the drama and the leaders of religion may cooperate in a joint endeavor to make the theatre an institution worthy of American traditions and to take its place alongside the school, the library, the playground and the church.

GEORGE REID ANDREWS, *Chairman.*

RESEARCH AND EDUCATION

One does not have to go back twenty years in order to chronicle the beginnings of systematic research in relation to organized religion. Although occasional studies of industrial conflict were made in the first decade of the Federal Council's history, it was not until the launching of the Interchurch World Movement in 1919 that social studies on a large scale were planned as a part of the regular program of an official church body. The Interchurch surveys were monumental in scope and content and the investigation of the great steel strike of 1919 by the Interchurch Commission of Inquiry was an epoch-making project. Although the movement as a whole was obliged to liquidate soon after the Steel Report was given to the public, the investigation set an influential precedent and the report made a profound impression on the liberal public and on the labor movement. It is regarded today by competent critics as an outstanding piece of social research.

Beginnings of Research

The research work of the Federal Council of Churches had a modest beginning in 1919 when the present executive secretary of the Department of Research and Education was made research secretary of the Social Service Commission. His work began with compiling bibliographies, reviewing the literature of social service and making occasional brief investigations. Soon, however, a research department was established in the Social Service Commission, a regular information service was launched, study courses were prepared for use in church schools and discussion groups of various kinds, and contacts were formed with various research agencies.

With the discontinuance of the Interchurch World Movement the department became the only joint agency of the Protestant churches for the study of social problems and was able to command larger resources. It soon became apparent that a research bureau was needed by the Council and by the constituency, the functions of which would cut across the organization lines separating the several commissions. Consequently, in 1924, the present Department of Research and Education was established, corresponding as an organization unit to the commissions, but operating on a functional basis rather than in accord with a subject matter classification. The Department cooperates with the Commission on the Church and Social Service, the Commission on International Justice and Goodwill, the Commission on the Church and Race Relations, and the Commission on Christian Education, as well as the Central Office of the Council.

Information Service

The major activities of the Department are in the field of social problems and movements. The chief publication of the Department, the weekly Information Service, presents information gleaned from a great variety of sources, including reports of researches and investigations by public and private agencies, digests of articles in a large number of journals, and book reviews. Thus, from the beginning, the work of the Department has been in the nature of secondary rather than primary research. Its principal *raison d'etre* is the need for collating, authenticating and interpreting the findings of the many admirable research agencies in the United States and making them available to the churches. Chief emphasis is placed on economic problems. Urban industry and agriculture come in for a large measure of attention because of the pressing social problems which they present.

Special Studies

Special studies have been made from time to time, in response to calls from constituent groups. When such requests come the first question raised has always been, "Is there some other agency equipped and ready to do this work?" The Department carefully avoids duplication of effort. It also avoids purely technical studies, although it has occasionally been necessary to employ technical assistance on some phase of a problem which is primarily ethical and human. In the field of human relations in industry, however, the Department has developed its own technique of investigation. Calls for special studies come more frequently as the years pass and it is becoming more and more necessary to weigh projects carefully in order to determine their relative importance and probable utility.

The most frequent demands have been for studies of industrial conflicts, of which several have been made. The first project of this sort formally undertaken was a study of a serious strike of street railway employes in Denver in 1920. This was when the Department was still functioning as a division of the Social Service Commission. It set a precedent in one respect, namely, in the matter of cooperation with Catholic and Jewish groups. Since that time several projects have been undertaken in cooperation with the Social Action Department of the National Catholic Welfare Conference and the Social Justice Commission of the Central Conference of American Rabbis. These projects demonstrated in an impressive way the possibility of working constructively with non-Protestant groups in the area of the practical application of religion to social situations, where doctrinal questions are not involved. Our experience in this respect indicates that the most direct road to unity is in cooperative effort directed toward social ends. The Catholic Church has made greater progress in developing an ethic of industrial relations than the Protestant churches and cooperation of the sort here recorded is rewarding. It is worth noting in this connection that the abandonment of the twelve-hour day in the steel industry was evidently in large part the result of an organized protest of Protestant, Catholic and Jewish national bodies which grew out of their association in research.

During the present quadrennium several research projects have been carried through by the Department of Research and Education which have attracted wide comment, the net result of which has been greatly to increase the sphere of the Department's influence. Among these were the report on the prohibition situation in 1925, the report on the Mexican-American oil and land

controversy in 1927, reports on the rural cooperative marketing movement and the agricultural credit situation in 1925 and 1927, and reports on industrial strife on the Western Maryland Railroad and in the bituminous coal industry, issued in 1927 and 1928 respectively.

Present Research Projects

At the present time a study is being made by the Department of the disturbed industrial relations in the coal fields of Colorado, and an inquiry has just been completed into one of the outstanding cases of rural-urban conflict in the United States—the controversy in the Chicago dairy district, involving milk producers, milk distributors, the organized dairymen, the consumers, and the municipality of Chicago. This study was made jointly by the Department and the Commission on the Church and Industry of the Chicago Church Federation. The Chicago Theological Seminary, which is becoming a very influential center of social and educational research in the realm of social ethics, cooperated actively and furnished a considerable part of the data. One of the encouraging signs of the times is the awakened interest among teachers of social science and graduate students in the study of those phenomena to which the social pronouncements of the churches have been drawing attention.

One of the most impressive features of the Department's work has been the active cooperation secured from social scientists and social workers. Some of the ablest men and women in the fields of economics, sociology, public law, social work and education have given their time freely in committee service and a number of them serve on the permanent committees of the Department. Members of the staff maintain close personal contacts with many experts in the social sciences and we have found among them a high degree of respect for the work of the churches and no small amount of enthusiasm for research projects in the field of religion. The most impressive example of such collaboration is found in the field of rural sociology, in which ministers and men trained for religious work have contributed a large measure of the leadership. Some of the leading rural life experts in America are shaping the Department's rural research program.

Valued Collaborators

There have been several developments in research during the last few years, outside the Federal Council, in which the churches as a whole have a very considerable stake. The Institute of Social and Religious Research, which took its rise in the work begun by

the Interchurch World Movement, has made a notable record in applying the methods of the social sciences to the task of religious survey and investigation. Members of its staff are among the closest advisers of this Department. Already the Institute has produced a valuable literature and it has enlisted some of the most eminent sociologists, psychologists and educators in its projects. It is developing a new science of socio-religious surveys and is conducting the most ambitious project in the study of character education ever undertaken.

The Religious Education Association has done much to stimulate research in its own and related fields. Here again a heartening degree of cooperation has been developed with non-Protestant groups. The International Council of Religious Education has organized a research department and is undertaking to capitalize the results of psychological and educational research in the task of curriculum building and in the organization of religious education. In 1924, the American Sociological Society organized a section on Sociology of Religion which is undertaking to correlate studies and stimulate further studies in the field of its interest. Members of the Federal Council's research staff have taken an active part in this movement. Two of the most elaborate religious surveys ever undertaken have been made in Greater New York under Y.M.C.A. auspices during the past three years. The Executive Secretary of this Department was a member of the advisory commission of one of these surveys. Among the most noteworthy contributions to the understanding of industrial relations has been the work of the Industrial Committee of the National Board of the Y.W.C.A.

Several of the major denominations have drawn heavily upon social and industrial research in building their programs of city and rural work and of Christian social education. Much still remains to be done, however, in order to bring research and investigation effectually into contact with practical religious work. There is a disposition on the part of many to feel that research slows down the process of social action. No doubt this has often been true. It appears also, however, that a large part of the social crusading that has been carried on under religious auspices has failed to win support for the Christian social message because of a lack of a factual, scientific basis upon which to build programs.

The Present Trend

It would seem that the battle for recognition of the propriety of the study of industrial problems under church auspices is virtually won. There was during the earlier years of this under-

taking a great deal of criticism and opposition on the part of the business community, but this critical attitude is now not nearly so much in evidence as formerly. On the contrary, there is evidence of increasing recognition of the sincerity, propriety and inevitability of such undertakings on the part of the churches and of the competence of churchmen to enter this field.

This does not mean that research on the part of the churches in industrial relations has become popular. There are still comparatively few who are ready to contribute to it. In fact one of the chief problems encountered in this field is that of securing resources. Such research work as is here described received its first impetus in the urgent desire of Christians to correct what they believed to be evils in modern industry and particularly in industrial relations. They knew that if wrongs were to be righted there must be knowledge of the facts. Thus our present research activities in the field of social ethics had their inception in an impulse to reform rather than in an attitude of scientific inquiry. As the work has progressed, as methods and standards have slowly emerged, it has become evident that those engaged in it have more in common with scientific students and educators than with propagandists even of the best type. In the early days of the experiment contributions were likely to be made in the hope that the research program would further certain preconceived ends. Now, however, the main appeal must be made to people who believe in it for its own sake, people who want religious work to rest on a scientific basis no matter what bearing it may have on this or that particular social or economic theory or program of reform. Social research is not spectacular and is not readily dramatized. The appeal for it is not popular. Furthermore, it calls for courage on the part of its sponsors and a willingness to have existing ideas and patterns of action sometimes rudely disturbed. Thus the appeal for support is sharply limited, and herein lies the chief problem at the present moment.

The effectiveness of what is being done by the Department is very difficult to measure. However, certain facts are well established. The Information Service has found a definite and continuing place for itself as a medium of information to ministers and other religious leaders. The public press has become thoroughly hospitable to our releases and is disposed to feature the reports of our special studies. The labor movement regards our work as a vital factor in social education and the making of moral sentiment. The agricultural press has always spoken highly of our service. The religious press has to a great extent become in the last few years a powerful ally of socio-religious research

and is furnishing an invaluable channel of approach to the constituency of the churches. In short, undoubted progress has been made, but the tasks just ahead are such as to strain our resources.

WILLIAM ADAMS BROWN,
Chairman.

F. ERNEST JOHNSON,
Executive Secretary.

BENSON Y. LANDIS,
Associate Secretary.

INTERNATIONAL JUSTICE AND GOODWILL

I. A Twenty-Year Survey

The churches of America have experienced much the past two decades in the matter of war and peace. Mars has been a terrible teacher. While the churches can hardly be said to have learned the lesson fully, yet the leaders at least are beginning to see the situation more realistically.

Early Stages

The responsibility of the churches for promoting world peace was sounded in a striking address by Chief Justice David J. Brewer at the preliminary conference in 1905 at which the purposes of the proposed Federal Council of Churches were considered. And when the Council was actually formed in 1908, Honorable Henry Wade Rogers gave a notable address, stressing the duty of the churches in demanding arbitration as the method for solving all international controveries. At that first meeting of the Federal Council strong resolutions were adopted declaring among other things that "war is evil and that Christian nations should determine by obligatory arbitration the international differences which cannot be settled by diplomacy."

From the standpoint of their ideals of peace the Churches have apparently not made much advance beyond this declaration of two decades ago. From the standpoint, however, of appreciating their significance and especially of understanding the problems of the nations and the methods for realizing world peace through the creation of practicable, concrete procedures, the churches have made great progress.

The first step of the Federal Council in taking up a definite program for dealing with the problems of war and peace was the formation in 1911 of the Commission on Peace and Arbitra-

tion, with Dr. Frederick Lynch as Secretary. Early in 1912 a gift of $5,000 by Mrs. Elmer Black was announced. She felt that the churches as such ought to put the weight of their united influence behind the peace movement.

For well nigh a century a peace movement had been going forward, popularizing the idea of arbitration as the method for solving all international controversies. The United States Government had become the standard bearer among the nations for peace through arbitration. The movement, however, had been carried forward by private societies of interested individuals. The New York Peace Society, founded in 1815 by David Lowe Dodge, was soon followed by others in many cities and these became affiliated through the American Peace Society, established in 1828. Membership in these Peace Societies consisted of broadminded men and women, practically all of them church members, Quakers being particularly active. During those decades the thought had not occurred that the churches as churches had any particular responsibility for the abolition of war and the establishment of world peace. Even when the Federal Council established its Commission on Peace and Arbitration it was still thought, apparently, that about all that was needed was a department to issue pronouncements and to serve as the accredited representative of the churches to make known their judgments on passing issues.

But it soon became apparent that, however alert and informed a small group of church leaders might be, the rank and file of the church membership had very little interest in and practically no knowledge of the concrete problems affecting world peace. Their influence accordingly in moulding public opinion was negligible. They were in fact almost entirely subject to the control of secular and economic interests. Though in theory as Christians they were committed to the ideal of world peace, in practice they had little appreciation of what that meant.

This consideration led Dr. Lynch and Dr. Macfarland to seek ways and means to increase the resources of the Commission for the conduct of a wide-reaching educational program among the churches. Out of their efforts, Mr. Andrew Carnegie, who had already created the Carnegie Endowment for International Peace in 1910, established the Church Peace Union, February, 1914, with an endowment of $2,000,000. This Foundation, composed of twenty-nine Trustees, has now for fourteen years administered the income of this fund, chiefly through the subsidiary body, the World Alliance for International Friendship through the Churches.

In the Shadow of the War

The World Alliance resulted from the meeting of Christians of many lands interested in peace, called together by Dr. Lynch, in Constance, Germany, August 1, 1914, adjourned to London, August 5 and 6. The outbreak of the world war prevented execution of plans that had been tentatively drafted. Nevertheless, the World Alliance was formed, branches were gradually organized in many lands notwithstanding the war and, since the close of the war, the Alliance has rendered significant service in more than a score of countries, promoting among the churches the definite acceptance of ideals and programs looking toward world peace.

In the United States it did not seem desirable to leave to an organization of individuals the responsibility of representing the churches or of carrying on for the churches the educational program for world peace. It was felt that the Churches themselves had an official duty in this matter which they could not abdicate. It thus came about that the Federal Council's Commission on Peace and Arbitration and the American Branch of the World Alliance for International Friendship, with separate offices and staffs but always in cooperation, have functioned through the years in helping the churches of America to create intelligent public opinion in support of the abolition of war and the building up of effective agencies for the peaceful settlement of all disputes between nations.

During the years many factors have been driving home to the consciences of Christians the task that is theirs in overthrowing the rule of violence and in establishing the rule of reason and right in world affairs.

The World War itself was the great teacher in these matters. Many ministers and earnest laymen faced a terrible dilemma. Many, however, did not recognize at the time the real nature of their problem. The pastors and churches in America gave themselves to an enthusiastic support of the war, which it would be difficult to repeat in the light of present knowledge.

While the war continued, little could be done directly in the peace educational program. In order to reduce, as far as possible, the natural passions engendered by war and to create conditions for a righteous peace, the World Alliance and the Church Peace Union with the World Peace Foundation and the Federal Council's Commission on International Justice and Goodwill (the name having been changed in 1916) carried on for a year a nation-wide program entitled "The Moral Aims of the War."

With the closing of the war, the peace interests and forces of the country were released for fresh activity. Both the Federal

Council's Commission and the World Alliance began programs of keen activity promoting the formation of local committees on peace, holding conferences and institutes, providing for the exchange of lecturers and preachers between Great Britain and the United States, stimulating denominations and local church bodies to pass resolutions and declarations, either regarding war in general or on specific issues before the country bearing on matters of war and peace, and urging on the churches generous response to the pitiful appeals of foreign lands in actual famine distress.

Before the war closed the churches with practical unanimity were calling for the creation of a League of Nations in which justice, fair dealing and security would be assured to all alike, great and small, powerful and weak. When the concrete plan, however, came before our people in the Treaty of Versailles and became a divisive political issue the Federal Council ceased to urge American membership in the League.

Dealing with Concrete Problems

Regarding the Permanent Court of International Justice the conviction of the Churches was even more pronounced and persistent. To this day practically every church body stands unwaveringly in support of full American membership.

More recently still the churches have taken the deepest interest in the negotiations leading up to the Paris Peace Pact for the renunciation of war as an instrument of national policy and will no doubt give it their heartiest support until it is ratified by the United States Senate.

Among the political procedures looking toward peace to which the churches gave remarkably active support was the highly successful Washington Conference on Limitation of Armament in 1921-22. According to the report of a special committee of the Conference the number of names signed to letters, telegrams and petitions sent to Washington was 13,878,671, of which more than 12,500,000 wrote in a way that showed that they were acting as the result of the campaign among the churches.

In their practical program for cultivating goodwill and brotherliness between peoples, the churches have responded notably to the appeals of famine sufferers in China (1920 and 1928), in Russia (1921), and in Central Europe, (1919-20). The appeals of the Near East Relief for the orphans and widows of Turkey and Syria have called forth really large amounts of philanthropic gifts.

Many of the Churches of America have been deeply concerned regarding those issues between the United States and Japan, China, Mexico and the Caribbean countries that seemed to threaten difficulty and have not hesitated to speak out clearly.

While they have been deeply satisfied with recent developments in Mexican-American relations and in China-American Relations, they are not satisfied with the Asiatic Exclusion section of the Immigration Law of 1928, but are still looking for an adjustment of that section that will remove from it the humiliating sting which all Asiatics resent.

During 1924 and 1925 a vigorous movement for the "outlawry of war" sprang up and was widely acclaimed among Christians. This strong expression of the popular Christian mind was undoubtedly one of the important factors making possible the Paris Peace Pact.

When, in January, 1928, the country was shocked by the proposal that America should make additions to her present navy that would cost approximately a billion dollars, the Churches took a strong part in the opposition, resulting in a reduction of the plan from 71 to 16 war vessels.

The Churches have cooperated in many national and local conferences for the study of the problems of war and peace. Among these, mention should be made of the annual meetings of the World Alliance and their "week-end" programs in many centers, the annual meetings of the Federal Council and its Commission on International Justice and Goodwill and the three-day study conference in Washington on "The Churches and World Peace," (1924).

In describing the peace movement of the past decade it would be absurd to claim exclusiveness or even preëminence for the work of the churches, although what they have done has been highly important. Beside the churches stand schools and colleges, summer conferences, special conventions, young people's organizations of every kind and many individual leaders and lecturers. Moreover, two or three score peace organizations have sprung up and have rendered service of a high order, re-enforcing and supplementing the work of the churches.

One of the clearest evidences of the growing interest of the churches in world peace is the formation during the past ten years of commissions to promote peace educational programs by thirty-six communions and also by fifty-seven state and city Councils or Federations of Churches or interdenominational Ministers' Unions.

Among recent striking enterprises for cultivating goodwill in which the churches have had a major part have been the two friendship projects, one the sending to Japan of nearly 13,000 Doll Messengers of Friendship with a return gesture from Japan in the shape of 58 superb Doll Ambassadors of Goodwill, and the other the sending to Mexico of 35,000 Friendship School

Bags. In each case the Departments of Education in Japan and in Mexico attended to the distribution. The effect on both Japan and Mexico proved to be far greater than had been anticipated.

Notwithstanding the record outlined above, the church membership as a whole is still far from awake to the realities of the situation. The task is far more complex and baffling than most realize. While, therefore, we may review the past with some degree of satisfaction and may look forward to the future with hope, these satisfactions and hopes will be justified only if we gird ourselves with still more determined purpose to cultivate among all our people the spirit of fair dealing and goodwill toward other lands, the desire to cooperate with other lands in maintaining the institutions of justice between nations and the will to submit all our disputes, whatever they may be, to peaceful settlement.

II. The Past Year

The outstanding event of the year in the peace movement was the signature in Paris on August 27, 1928, by fifteen great nations, of the Multilateral Treaty for the Renunciation of War, declaring that "the high contracting parties agree that the settlement or solution of all disputes or conflicts of whatever nature or of whatever origin they may be, which may arise among them, shall never be sought except by pacific means." Forty-nine other nations were invited to give their adherence to this general Peace Pact.

Supporting the Renunciation of War

The real value of this treaty will depend on what the nations do or fail to do in the years ahead in regard to reducing armaments and perfecting the agencies, procedures and habits for the peaceful settlement of international disputes. This in turn will depend very largely on the mind and will of the people of the various countries. Hence, the need for renewed energy in our educational programs for peace.

The churches of America followed with keen interest the successive steps in the negotiations leading up to the Peace Pact, from the first suggestion by M. Briand of a bilateral treaty to renounce war. The Administrative Committee and also the Executive Committee of the Federal Council took repeated action expressing to President Coolidge and Secretary Kellogg their cordial support and calling upon the churches to familiarize themselves with the treaty and its significance.

As in previous years, the Commission prepared for use among the Churches a folder of suggestions for the observance of Armistice Sunday. This being the tenth anniversary of the Armistice, which this year came on Sunday, the Churches were urged to make

the day significant by special services interpreting to the people the deep meaning of the Anti-War Treaty of Paris and stressing the moral and spiritual conditions essential to its success.

The Armistice Sunday folder presented the Paris Peace Pact as a challenge to the churches to undergird the movement with the moral and spiritual sanctions of religion. The folder quoted from resolutions of several communions in its "Call to 150,000 Churches" to observe the day. A four weeks' study course was also prepared by the Commission on "The Proposal to Renounce War."

Reports indicate that tens of thousands of churches observed the Armistice Anniversary with appropriate services and stimulating programs.

A Memorial

To enable our constituency to give concrete expression to their support of the Multilateral Peace Pact, the following *Memorial* was issued along with the Armistice Sunday folder. As this Annual Report is being completed, signatures by the thousand are reaching this office.

"To the President and Senate of the United States of America:

"We, the undersigned citizens of the United States, profoundly believe that our Government should cooperate to the fullest possible extent with the other nations of the world in taking effective steps toward the substitution of peaceful methods for those of force in the settlement of disputes between nations.

"We therefore heartily rejoice that the Pact of Paris renouncing war was signed on August 27, 1928, by the United States and fourteen other nations and that invitations were extended to forty-nine additional nations to become signatories. In giving our enthusiastic endorsement to this multilateral anti-war treaty we declare our belief:

"1. That war should be renounced and never again be resorted to by civilized nations as the means for settling disputes, enforcing national claims or seeking national objectives.

"2. That war should be made a crime by specific provision of international law.

"3. That the settlement of every threatening dispute, whatever its nature, should never be sought except by pacific means.

"4. That even regarding disputes which the nations involved may not be ready to submit to arbitration or judicial settlement, they should nevertheless pledge themselves not to resort to war.

"5. That solemn engagements pledging the good faith of the nations in these vital matters are essential to the development of the spirit of mutual confidence which must precede a general movement for thoroughgoing disarmament.

"We, therefore, respectfully express to President Coolidge and the Senate our earnest hope and desire that the multilateral treaty for renouncing war as an instrument of national policy, now before the nations, may be promptly ratified."

Opposing Big Navy Proposals

In January all peace workers were shocked by the proposal of the Navy Department that the United States Congress should authorize a colossal navy building program. The bill called for authorization for seventy-one war vessels of various descriptions at an expense estimated at first at about $800,000,000 and later increased to over $1,000,000,000. The bill made the program mandatory to be completed in 8 years. At the meeting on January 24 of the Federal Council's Executive Committee, strong opposition was promptly expressed, in the following words, in part:

> "Competition in armaments must come to an end. Despite the urgent need for this it is now being proposed that the United States shall commit itself to the largest naval building program which it has ever undertaken in time of peace. We recall and commend the words of President Coolidge that peace and security are more likely to result from fair and honorable dealings and mutual agreements for a limitation of armaments among nations than by any attempt at competition in squadrons and battalions. We deprecate a great naval building program, not primarily because of the vast sums involved, grave as this objection is, but because it moves in the direction of international distrust rather than of international agreement."

The peace forces of the country promptly took up the matter. A nation-wide educational campaign was set in motion. The Commission issued letters to 75,000 pastors with a brief leaflet setting forth the facts and the moral implications of the building program. Presently, such a flood of letters deluged Congress and such a volume of editorials appeared that the House Committee on Naval Affairs reversed its vote by 16—1 and reduced the number of war-vessels to be authorized to 16, at a cost of approximately $274,000,000. This bill was passed by the House but the matter was not considered of sufficient urgency by the Senate to be considered during that session.

Goodwill Toward China

The Churches of America have continued to follow with keen interest the rapidly developing situation in China. The dying down of violent anti-Christian activities, the suppression of the more radical communistic elements, and the unification of China, have in less than a year quite changed the situation. During the turmoil the Administrative and Executive Committees have taken many actions voicing the solicitude and goodwill of its constituency for the people of China. Its most recent resolution, adopted in view of the virtual recognition of the Nationalist Government by the United States by signing in July a treaty for the revision

of the tariff treaty on a basis of complete equality and mutuality, reads in part as follows:

> "The Committee has followed with deep satisfaction the new contacts and treaty relations between the United States and China.
>
> "The Committee welcomes these contacts and agreements as of great significance in cementing the friendship and goodwill that exist between our two peoples and expresses the earnest hope that the United States and all other nations shall take every practicable step to cooperate with China in stabilizing her inner life and international relations in such forms as shall promote the permanent welfare of her people and shall secure justice for all."

The famine in Shantung and neighboring areas during the current year has been a cause of much anxiety. Notwithstanding the difficulties of administering relief, since the areas involved were partly within the areas affected by the civil war, and also because the famine was itself in considerable part due to local misgovernment and the rapacity of hordes of bandits, the Federal Council's Committee on Mercy and Relief was authorized by the Administrative Committee to cooperate with the Committee of Reference and Counsel in organizing the "China Famine Relief." Although this Committee was not able to get under way until the latter part of April and its appeal was carried on almost entirely by mail, the response from churches and individuals during June, July and August was nearly a third of a million dollars, manifesting in a remarkable way the deep interest of our people in China and our sympathy for the Chinese in their suffering.

The disruption of communication and the floods, locusts and army worms during the past summer have prevented the recovery that was hoped for. The China Famine Relief is therefore continuing its appeal for funds during the coming winter.

On July 13 the Administrative Committee adopted a resolution which, after describing the situation briefly and expressing its appreciation of the generous response to the appeals, called for further response in the following words:

> "This Committee desires that the churches of the United States may hold themselves in readiness to deal in the most helpful way possible with the famine situation, to the end that China, in this time of need, may be assured again of the friendship and goodwill of the people of the United States."

Church Committees on Peace

The denominational peace committees cooperating with the Federal Council have not generally as yet been granted budgets for their work (except the Quakers). Notable, therefore, was the action of the Methodist General Conference last May, appropriating $15,000 annually for its Commission on International Relations. This great communion thus takes first rank among the

Churches of America in this respect, regarding its educational program for a warless world as sufficiently important to provide a full time paid secretary and a regular office. When half a dozen other Communions follow this splendid example and when their various secretaries, in cooperation with the Federal Council's Commission on International Justice and Goodwill, get fully under way, we may expect important gains in the intelligent appreciation of international relations and problems by the millions of citizens in our churches.

When the church leaders generally awake to the consciousness that the maintenance of world peace demands the continuous and specific education of the church membership and continuous readiness to mobilize their forces on concrete issues, they will realize that they must have specialized men and women steadily at work, even as they must have specialized leaders and large staffs steadily at work in the interests of Home Missions and Foreign Missions and of other great and abiding tasks.

Friendship Projects

The Committee on World Friendship among Children instituted by this Commission has completed its first project and is still in the course of carrying on its second project.

The sending to Japan of 12,739 Doll Messengers of Friendship which were distributed by the Japanese Department of Education to the primary schools and kindergartens, one to a school, proved far more successful in arousing goodwill than had been anticipated. For the response 2,610,000 Japanese girls contributed toward the sending to the United States of 58 Doll Ambassadors of Goodwill. Since their arrival the Japanese Doll Ambassadors have travelled thousands of miles and attended hundreds of receptions. They have been welcomed by millions of American children and adults to whom the little Ambassadors have conveyed the goodwill greetings of the children of Japan. Permanent homes for these Dolls are now being found in the various museums of the country—one in each state.

The second project consisted of Friendship School Bags for Mexico, of which our children sent approximately 35,000 filled with gifts for boys and girls. The enthusiasm and goodwill aroused throughout the country in seeing the ocular evidence that millions of Americans have real goodwill for Mexico cannot be easily overstated. In the official reception in Mexico City's great stadium, in connection with their national independence day program, 75,000 people participated, including 31,000 school children. When President Calles handed a Bag to a little Mexican girl and kissed her, while 3,000 boys and girls, each carrying a

Friendship Bag, marched forward toward the tribunal on which he was standing, several bands were playing the Star Spangled Banner and a large American flag was presented from a School in California to the Lindbergh School in Mexico, the huge crowd stood and cheered and cheered—a sight never to be forgotten. An old American resident said he had never in all his years seen such a demonstration of goodwill for the United States.

One immediate result of the Friendship School Bag adventure has been the official introduction into the Mexican primary school curriculum of courses on international goodwill. One teacher remarked "We have heard a great deal about our enemies in the United States, but we had not heard before of the friends we have there."

The story is still unfolding, for Mexico is now planning a return gesture of goodwill to be carried out during the coming year. Hundreds of thousands of her children will share in it and no one can now say what its influence in this country will be. A Mexican Committee on World Friendship among Children has been formed and, in addition to plans for a return goodwill gesture to the United States, they are considering their own goodwill project for some country in South America.

In this connection the need of the Commission may be mentioned for a revolving fund of $25,000 with which to meet the initial promotional expenses of future Friendship Projects. While the Friendship Doll and School Bag projects were moderately successful, the number of Dolls and Bags secured should have been several times the number actually sent in order to achieve the largest results. The task of informing so large a country as ours of such projects and of securing prompt cooperation in every state and city is very great. The Commission's staff believes that a substantial promotional fund immediately available on launching the project would make each new venture so successful that the initial amount used in promotion would be restored from the general income in carrying out the project in a large way.

Asiatic Exclusion

Evidence grows that the Asiatic Exclusion Section of the Immigration Law of 1924 and the denial of privileges of naturalization to all non-white and non-African peoples cause resentment among the peoples of Asia. The point at issue is not their exclusion for economic reasons, but the humiliating implications of the laws and the discourteous manner in which the Exclusion Law was enacted. We need to remember that both the President and the Secretary of State were flouted by Congress when the action was taken.

Early in January the Federal Council staff received copies of an Appeal signed by American Christian workers in India requesting Congress to adjust the laws and especially to restore their American citizenship to Indians whose naturalization papers had been rescinded because of a recent decision by the United States Supreme Court that Indians, being neither white nor African, are not eligible for citizenship. In view of this appeal, the Administrative Committee took action calling attention to the appeal and declaring that in its judgment "Congress should remedy this situation by the prompt enactment of appropriate legislation restoring their American citizenship to those thus affected."

Frequent indications come to hand that responsible Japanese are eagerly awaiting action by Congress removing what they regard as the humiliation imposed upon them by the Exclusion Law. One of the latest statements is from the *Hochi Shimbun* of Tokyo last August, in small part, as follows:

> "Our objection to the immigration law of America is not material but spiritual. The discrimination against us as a semi-civilized and inferior race makes the Japanese resentful, and as long as the discrimination remains in force, we shall never relent. It is not, however, our intention to interfere in the liberty of other nations. The reticence and passive endurance of Japan must not be interpreted as indifference to the question, but it is calm patience awaiting the realization of injustice by the Americans."

Slavery and Forced Labor

The wide range of the Federal Council's interests and activities may be illustrated by the resolution regarding the general Convention prepared by the League of Nations Commission on Slavery, which Convention is now in the hands of the Senate's Foreign Relations Committee. The Executive Committee took action on this matter in January, 1928, and the Administrative Committee followed it up in September with the following resolution:

> "The Administrative Committee of the Federal Council of the Churches of Christ in America expresses the earnest hope that the United States will ratify the general Convention prepared by the League of Nations for the abolition of Slavery and the prevention of forced labor in all parts of the world.
>
> "These ancient evils will never be overcome save by such frontal and determined attack upon them as can be made only by the united action of all the great nations through some such treaty as this. Carrying out in practice the ideals and principles embodied in this treaty will constitute a new high-water mark in the history of man's struggle for liberty and manhood. The Churches of our land are deeply interested in these matters and desire that our Government shall lend its powerful, practical and moral support to the procedures essential to the achievement of the high ends in view."

Visitors from Other Lands

New York is a natural center for visitors from abroad, many of whom, especially church leaders, make a point of visiting the offices of the Federal Council. As far as practicable such representatives of the churches are shown special attention. Two groups of recent visitors require special mention.

From Japan nearly 200 Sunday School workers came to the United States to attend the World Sunday School Convention held in Los Angeles during July. Of these, 55 made a tour of many important cities in each of which local church committees provided entertainment. In New York the Federal Council's Commission on International Justice and Goodwill, cooperating with the Greater New York Federation of Churches and other groups, gave the visitors a day full of sightseeing and information—including inspection of half a dozen of our most interesting churches.

The British Congregational Pilgrims—1200 strong—constituted a very exceptional group of Christian visitors. Their two days in New York ended with a notable banquet attended by 1200 British guests and about 1500 American hosts. The Congregationalists of New England and New York naturally bore the brunt of entertaining these Pilgrims but the Federal Council extended to them greetings on behalf of all American churches, and a farewell Message was placed on the steamer when they sailed.

The Zelah Van Loan Foundation

One of the results of our friendship projects and of the state and national declamation and oratorical contests which this Commission has helped to promote in the past year was the interest aroused in these forms of peace education on the part of Mrs. Zelah Joy Van Loan. In order to make possible a world peace essay contest among young people of High School age, Mrs. Van Loan has established a Foundation in the name of her husband to the amount of $25,000, the income of which is to be expended under the care of the Federal Council's Commission for conducting once in three years such a prize essay contest.

Publications

The Commission has, as in previous years, issued many documents—some of them reprints for which there is continuous demand. The following is a list of the more important publications:

Mexican Project pamphlets, 95,500.

Mexican Bibliography, 35,000.

"Shall the United States Unite With France and other Leading Nations in Renouncing War?" 37,000.

Friendship Doll Circulars, 10,000.
Message—"The Churches and the Problems of World Peace," 15,000.
"Should America Adopt the Proposed Navy Building Program?" 100,000.
"Peace Education in Your Church," 1,000.
"World Friendship Ideals," 5,000.
"Packing Friendship into School Bags," 25,000.
"A Letter of Greetings to the British Pilgrims to the United States," 1,350.
"Hands Across the Rio Grande," 1,000.
"Facing the East," Armistice Day Service, 3,000.
"Friendship School Bags to Mexico," the Story of the welcome, 30,000.
"The Proposal to Renounce War," a 48 page study course, 2,000.
Armistice Week folder, 44,000.
Memorials to Ratify Pact of Paris, 64,000.

Activities of the Secretaries and Staff

The three secretaries of the Commission have been exceedingly busy with the many demands on their time for addresses, lectures, cooperation in conferences and institutes, articles for the secular and religious press. Special mention should be made of Mrs. J. W. Emrich's visit to Mexico in connection with the Friendship School Bag Project, and to Mr. Van Kirk's trip to Europe to attend the meetings of the World Alliance for International Friendship through the Churches at Prague, the Continuation Committee of the Life and Work Conference at Geneva and the World Congress of Youth for Peace at Eerde, Holland.

The heavy task of routing the Doll Ambassadors of Goodwill to all parts of the country, insuring their arrival on time to meet their hundreds of appointments, has been most efficiently carried out by Miss Caroline Bahr. The services of Miss Mary Moffat in helping to make the Doll Project a success and in attending to countless details in preparing programs for local receptions have been most helpful. The no less arduous task of looking after the business end of the Friendship School Bag project and in sending out the thousands of bags in response to orders has been carried out most satisfactorily by Miss F. A. Bishop.

The report of the Commission's Committee on Goodwill between Jews and Christians is so important that it is given under its own title immediately following this report.

The Senior Secretary of this Commission has also served as one of the Secretaries of the Committee on Mercy and Relief. On account of the serious famine in China, he has been called on for considerable service in connection with the organization and activities of the China Famine Relief, U. S. A., Inc. During the late spring and early summer this Committee raised over $300,000 for the relief of China famine sufferers. Notwithstanding the hopes that summer rains and the recovery of China from civil

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war would remove the famine, those hopes were not realized. Severe droughts in many sections, locusts, army worms and bandits have brought on the worst famine since 1877, at which time some 8,000,000 men, women and children perished. The Committee is therefore carrying on as vigorously as possible its campaign to meet the needs, so far as possible, of some 20,000,000 people who, it is estimated, will be starving before summer comes.

Conclusion

During the year the Federal Council has been subjected to many criticisms and attacks, directed against the work of this Commission. The charge is made that the churches are dealing with matters that are strictly secular and political. If it be true that international relations are purely secular and political then the critics are right. But if war and the whole war system and the war-spirit are in conflict with the spirit, the principles and the ideals of the Christian way of life, then the critics are wrong. It should be added that the Commission is also warmly commended because of the very enemies that attack it. Indeed the vigor, virulence and number of these attacks are regarded by many as evidences of the growing success of the peace movement.

There is much to encourage and cheer us in the results of the year. The moral judgment of the world condemning war has found remarkable expression in the Paris Pact renouncing war as an instrument of national policy. This is a great step forward. Workers for world peace now have a new foundation for their educational program. The ideal of the Churches embodied in treaty form has been officially accepted as a solemn obligation by the representatives of many great and powerful nations. The question is now clearly before the people of each nation—shall we accept these obligations? Seldom has so challenging a question come before the churches of America. The Commission believes that during the coming winter and until the Pact is ratified by the United States Senate and the other great nations, the churches of our land should leave no stone unturned to secure the ratification of this treaty.

George W. Wickersham,
Chairman
Charles H. Brent,
Vice-Chairman
Sidney L. Gulick,
Executive Secretary
Jeannette W. Emrich,
Walter W. Van Kirk,
Associate Secretaries

GOODWILL BETWEEN JEWS AND CHRISTIANS

The Committee on Goodwill between Jews and Christians originated in the personal initiative of Dr. Alfred Williams Anthony when he was executive secretary of the Home Missions Council, and for nearly two years continued as an informal grouping of interested persons, who considered methods of combating the anti-Semitism militant in the years immediately following the war. The Committee was adopted and formally authorized by the Administrative Committee of the Federal Council on February 10, 1923, as a sub-committee of the Commission on International Justice and Goodwill.

Origin of the Work

The Quadrennial Meeting of the Federal Council, held at Atlanta, 1924, endorsed the Committee by recommending "that the set-up and plans of the Committee on Goodwill between Jews and Christians, a sub-committee of the Commission on International Justice and Goodwill, be approved."

In the set-up and plans of the Committee, as presented at that time, the following paragraphs occur, which are worthy of repetition:

> "Perhaps no page of history, called Christian, bears more blots and stains upon it than that which records the relations of Christians and Jews during almost two thousand years. Some countries of Europe have suffered even more than has America with passions, strifes, persecutions and pogroms, and yet America has not been wholly free from prejudice and injustice, and recent tendencies have seemed to bring the peril nearer.
>
> "It is appropriate that the interdenominational organizations of our country should be in a position to understand the causes of racial and religious bitterness here at home, and to oppose the waves of passion which, stirred by various unsocial agencies, threaten the peace and the security of our people and our national institutions. In several parts of the country distinct movements against anti-Semitism and other forms of bigotry and hatred have arisen."

The objects of the Committee were stated to be the following:

(1) "To ascertain the causes of racial illwill and to discover how these causes may be removed or modified;

(2) "To establish contacts between Jews and Christians in cities where conditions make it advisable, so as to have several centers of people throughout the country seeking to promote understanding and cooperation;

(3) "To discover the things within a community, social and political, which both Jews and Christians may do in cooperation, and so aid each other in human welfare and community benefits;

(4) "To watch the press and other public utterances and endeavor to correct false and irritating statements and promote the spread of sound and proper information;

(5) "To create a literature which will help shape a better public opinion;

"It is well understood that the whole program must be one of education for the sake of understanding and cooperation, and cannot secure immediately all of the good results hoped for. The campaign, therefore, will be a patient and earnest one, thorough-going as far as it goes. It is clearly recognized that whatever may be accomplished in this country in the promotion of goodwill will have an influence in other countries."

The Committee secured the services of Rev. John W. Herring, former Pastor of the First Congregational Church, Terre Haute, Indiana, who began his work November 10, 1924, and continued in office until October 1, 1928. The new secretary, has, for several years, been the minister of the College Church at Wesleyan University, Middletown, Conn., where he developed the "intercollegiate parleys on education," as a means of encouraging undergraduates to ask questions about American college education in the presence of experts, and to point ways in which students could participate in solving educational problems. He entered upon his new work following his return from an extended visit in the Near East, in which he studied the ways in which the Christian colleges in Constantinople, Beirut, Cairo and Athens are developing the spirit and practice of cooperative goodwill among members of various religions and races. He also spent some time in Palestine, looking into the existing conditions in the relations of Christians, Jews and Moslems to one another in that area.

A Service of Goodwill

During the four years past a wide circle of contacts between Jews and Christians has been developed. The outstanding features of the program have been conferences with groups of Jews and Christians; forums for the frank consideration of causes of illwill and methods of removing the causes; exchange of speakers, lecturers and of teachers in some of the theological seminaries of the country; pronouncements and publications in papers, religious and secular, particularly upon the recurring thanksgiving observances; joint pronouncements over the signatures of an outstanding Jewish Rabbi, Roman Catholic Priest and Protestant Clergyman in more than one hundred cities of our country; a youth movement in schools, colleges and student group conferences conducted by young people,—all of these methods designed to serve as a means of educating people in toleration, fellowship and cooperation.

When our Jewish citizens were engaged in raising a fund of twenty-five million dollars for the relief of their suffering co-religionists in the war-stricken, famine-devastated areas of Europe, a movement was started on the initiative of our Committee to enlist the cooperation of American Christian benev-

olence in this worthy object. Fully a million dollars accruing to this fund can be traced to the impulses thus awakened, although doubtless the greatest value lay not in money but in the understanding and sympathy thus secured.

A notable "Goodwill Dinner" shared in by Jews and Christians in about equal numbers, was given in the Hotel Astor on February 23, 1926, which attracted wide attention throughout the country.

The Committee, of course, as an integral part of the Federal Council is made up wholly of members of its constituent churches. In consequence of its influence, however, a National Conference of Jews and Christians was organized as a voluntary and independent body including many prominent citizens of both religions and races. This National Conference is still functioning on its own basis but in close cooperation with our Committee. In a similar way, local organizations, forums, and adult education councils have been established in cities such as Chicago, Cleveland, Indianapolis and Detroit.

Present Program

The program of the Committee now includes the following features:

FEDERAL COUNCIL—First of all, we cooperate with and work through all the established channels of the Council.

1. We are part of the Commission on International Justice and Goodwill. This logical relationship affords us counsel and assistance in our inter-group activities in the cultivation of the international and the interracial mind.
2. Through the Commission on Christian Education we are finding opportunities to consider Christian-Jewish misunderstandings and to discuss corrective education with editors of young people's publications, both Christian and Jewish.
3. The Social Service Commission offers projects in industry and in all forms of social relations on which Jews and Christians can and do unite.
4. The Committee on Church and Drama is considering with us an occasion when Jewish and Christian leaders will study the situation of American motion picture offerings and the legitimate stage.
5. With the Commission on Church and Race Relations, we have mutual services to render particularly in the way of technique.
6. The Research Department is a vital part of our concern.
7. Our General Secretaries are supremely important in the field which the Committee on Goodwill is cultivating, not only in an advisory capacity, but in dealing with concrete situations. The report by Dr. Macfarland of the European Jewish-Christian relations is an example.

Colleges—We have the services of twelve able leaders to form and guide seminars, meeting for eight fortnightly sessions to study the relations of Jews and Christians on the campus. Cornell, Yale, Smith, Columbia, Pennsylvania, Chicago, and Northwestern are among the colleges where we shall hold the studies.

Churches—We propose holding conferences with denominational leaders. It may be possible that many local parishes will consider education for goodwill between Jews and Christians, either in their preaching services, their devotional life, discussion groups, or forums. Some young people's societies are using our subject as a topic. We are suggesting that the curriculum of Sunday Schools include definite teaching to foster understanding between Jews and Christians.

Goodwill Meetings, Luncheons, Club Addresses, Forums—Such ventures need not stir merely shallow sentiment. When Senator Walsh, Rabbi Stephen S. Wise and Dr. Jefferson spoke in Baltimore, and when Father Duffy, Rabbi Jonah B. Wise and Dr. Jefferson talked in New York City last year, occasions were arranged which proved educationally valuable and were legitimately inspiring. The "goodwill dinner" can be used as an introduction to cooperative projects.

We are suggesting speakers to business men's luncheon-clubs, such as Rotary and Kiwanis, to cultivate appreciation of the contributions minority groups are making in American culture.

Forums are also using the subject of Christian-Jewish understanding.

The Secretary is using his home in Madison, New Jersey, for evening and week-end informal discussions, when Jews and Christians meet socially.

Seminary Lectures—We are arranging exchange lectures in Christian and Jewish Seminaries. This is an effort to acquaint young ministers with current trends in Judaism, and rabbis with Christian thinking.

Rural Work—We plan to hold meetings in rural churches that will give rabbis and Jewish educators opportunities to describe modern Judaism, and also Christians to cultivate a more appreciative understanding of our Jewish fellow-citizens.

Publicity—Religious journals and the city newspapers are accepting material from our office.

The National Conference of Jews and Christians, Adult Education Councils, and various other friendly organizations in Christian and in Jewish circles, cooperate with us.

In short, we are discovering an increasing number of ways in which the Committee can provide facts, cultivate understanding, and increase human friendliness between Christians and Jews. We do not propose to enter into doctrinal controversy. We do not presume to speak for any group in the Christian Churches on any doctrinal or organizational matters. As a Committee of the Federal Council of Churches of Christ in America, however, there are vast possibilities for us to practise the principle of love in our relations with the Jews.

Contacts and cooperation with Jewish groups and organizations representing different wings of Hebrew life and thought

and varied interests have been open to the Committee in almost too great a profusion during the last four years of its activities. It is, however, of the utmost importance that Christianity in America should have some outpost of goodwill, such as our Committee, seeking understanding and cooperation with the contemporary representatives of the race and religion of which Jesus Himself and the prophets were a part. The very existence of this Committee is a testimony of inestimable value to the spirit of Christ and His modern disciples.

ALFRED WILLIAMS ANTHONY,
Chairman

EVERETT R. CLINCHY,
Executive Secretary

THE CHURCH AND RACE RELATIONS

The past twenty years have witnessed a distinct change in racial attitudes in America and religion has been a large force in producing it.

The conditions involving white and Negro Americans have the most far-reaching effects. One in every ten Americans is a Negro. Negroes have experienced a growing race consciousness and a feeling of Americanism. Attitudes of white people toward Negro citizens have gradually been modifying from the hostility or indifference of race prejudice toward a sense of fair-play or sympathetic appreciation. Contacts in economic, educational, social and religious relations have tended toward a more ethical and amicable basis. Violence as a means of adjustment has slowly shifted into the background, as illustrated in the decline of lynching. Interracial conferences and cooperation are increasingly used as the methods of approach to the problem, as leaders of the two races rediscover their mutual interests. There has come also a similar decided change in the attitude toward Mexicans within our borders and toward American Indians, who have long suffered from a lack of liberal conception of their place in the national life.

The scientific view of race contacts, with its basis in facts gathered by research, has gained in force, while the application of religious ideals of brotherhood and goodwill in the light of such facts has found growing numbers of advocates and practititioners. Prejudice and misunderstanding have stubbornly fought the forces of democratic progress, but justice and fellowship are proving their power to prevail.

I. Friendly Contacts Increase between White and Negro Americans

There has been a tremendous shift of both white and Negro population from the rural districts to urban centers of 2,500 inhabitants or more since 1910, with accompanying changes from agricultural occupations to trade and transportation and to manufacturing and mechanical pursuits. Urban residence and industrial employment increased contacts between thousands of white and Negro citizens. The Negro population is no longer confined to the South and the issue of adjustments between white and Negro people is no longer sectional. Twenty-two states have a Negro population ranging from 3 to 50 per cent of the total population. A score of cities in the North and nearly twice that number in the South in 1920 each had a Negro population of 10,000 or more. In some of the northern cities between 1910 and 1920 the Negro population increased very rapidly, in some cases showing from 200 to more than 500 per cent growth.

Preceding, during and following the World War these greatly accelerated movements of white and Negro populations resulted in greater racial friction, North and South. In the years 1919, 1920 and 1921 there were riots and near-riots in cities of both sections. Serious outbreaks of violence brought to the surface hostile attitudes, prejudices, misunderstandings and suspicions that had long smouldered beneath the surface. These conditions aroused also the humanitarian and religious impulses of a large group of friendly and fair-minded white people, bringing forth a new expression of cooperative action and brotherly fellowship between the two groups.

Progress in economic life, in intelligence, in culture and in self-direction of the Negro group, stimulated largely by educational opportunities pioneered by the Protestant churches, prior to 1910 had produced a consciousness of their oppressed condition and demands for equality of opportunity in American life and culture. Adjustment of race relations necessarily had to find a new basis. Previous friendly contact had been largely a matter of benevolence, the stronger group working for the weaker. During the past two decades they have sought to find a common ground of working together for mutual advantage.

II. Economic Cooperation

Relationships of white and Negro workers in industry have become a pressing issue in many communities. Such situations in the steel centers of Pittsburgh, Pa., and Birmingham, Ala., the automobile centers of Detroit, Toledo and Cleveland, the meat-

packing centers of Kansas City and Chicago have seriously affected the attitudes of the two races. The majority of Negro workers are unskilled laborers, but increasing numbers are advancing into semi-skilled and skilled employment. In the northern centers their relations with white workers, particularly in those occupations where white workers are largely organized in unions, have called more and more for applied goodwill. Generally speaking, Negro workers, largely excluded in the past from the organizations of white workers, were forced to make such terms as they could to secure and hold jobs. They were thus often forced to become strike-breakers as the principal means of securing a fair chance to work. In the South, where labor is not so fully organized and where Negroes have always furnished a large share of the labor, this phase of the problem has not been so acute. Gradually, however, the leaders of labor are realizing that the interests of workers, irrespective of race, are interdependent and that none can be excluded without injury to all. The Negro is less militant in his attitude and this factor wherever introduced has helped in the development of cooperative relations between employers and employees.

In agriculture, the migration of Negroes has had far-reaching effects in the South. The hired laborers on large plantations were the first to leave by the thousands for the cities; tenants, who furnished only labor for the crop and received usually a third or a half of the produce in return, were the next class most largely moved; the "standing renters," either share or cash tenants, and the farmers owning their land were the least affected by the migration movement. Wages in industry in the cities were higher and urban attractions great. There was consequently a slowing down in the natural increase of Negro farm-owners and tenants; the same was true of white farm-owners and tenants. With the slower rate of increase of farm tenants and owners of both races and the more rapid movement of Negro farm labor and tenants away from the land, there has come economic pressure upon plantation owners for better terms and treatment of laborers and tenants to hold them. Out of the situation in both agriculture and industry come vital questions of what the Church can do to improve racial relations in these fields.

III. Interracial Cooperation in Education

Schools, both elementary and high, as well as institutions of higher learning, were pioneered by the Protestant churches and a large part of the secondary and college education of Negroes today is still supported by the churches. The last twenty years have seen a decided educational movement which enlists white

and Negro patrons and public officials for support of Negro education from public funds.

Philanthropic educational foundations have played an increasing part in this educational development. The Anna T. Jeannes Fund has provided supervising teachers in rural Negro schools, the Julius Rosenwald Fund has greatly aided in the building of rural school houses, the Phelps Stokes Fund has studied critically Negro educational institutions and programs and the John F. Slater Fund has aided special colleges and schools to raise teaching standards and has fostered the remarkable development of Negro county training schools through stimulating support from public funds as a means of improving rural schools. The General Education Board has contributed liberally to all these projects and in addition has supported summer schools for teachers, has given millions for buildings and endowment of Negro schools and colleges and has supported state supervisors of Negro schools as officials of state departments of education in 14 southern states. The Board employs two general field agents and other executive officers to devote their time to Negro education, particularly in the way of developing sentiment and activity for public support. The Daniel Hand Fund, administered by the American Missionary Association, the Carnegie Corporation and other agencies, have contributed liberally toward improving education among colored people.

All of these agencies have projected their educational plans upon the basis of cooperation between the white and colored people of the communities benefited as well as public control and support and the sympathetic supervision and cooperation of public officials. An important phase of the work has been the development of state-supported normal schools and colleges for the training of Negro teachers.

IV. Cooperation in Health and Public Welfare

That disease, insanitation, bad housing and poverty in one part of the community affects the whole is gradually being understood by the general public, with corresponding reaction in providing educational measures and service facilities for the Negro residents of the communities in both health and public welfare. In some of the cities and states this has led to the addition of Negro doctors and nurses to public and private health agencies and to the inclusion of this part of the population in the provision of care in hospitals and sanitaria. There are now about 65 city and state departments of health having Negroes in their personnel. Negro public health nurses are being added in cities

and in a few rural communities in the South and Negro Health Week has been an annual occasion promoted by Tuskegee Institute with the aid of federal, state and city authorities. The American Social Hygiene Association has fostered an effective campaign of sex education. In addition to students in other medical schools, two medical colleges for Negro students have Class A rating. Recent statistical studies portray the perception of the relation of health among Negroes to the health of the whole people. In Georgia, North Carolina, West Virginia, Pennsylvania, Michigan and several other states the Departments of Public Welfare have included the Negro population in their scope. In almost every city with a considerable Negro population, community chests, charity organizations and other community welfare agencies are now including Negroes, both as supporters and beneficiaries of their activities. The Negro churches have had a share in the adult health educational promotion and some white denominations have given support.

V. Increase of Cultural Contacts

Negro writers today in any form of literature have a public that welcomes writing of quality and publishers are now seeking such material. Leading publishers in New York have the novels of five Negroes on their lists and two of the novels that created wide interest in the spring of 1928 and received very favorable reviews in the New York Times book reviews were by Negro authors portraying phases of Negro life. In poetry, several Negro poets have received nationwide recognition, and the annual anthology of the best in magazine poetry of America, edited by a Negro, has been universally received for a period of years.

In music, competent authorities say that Negro music has perhaps been the outstanding musical contribution of America. Negro spirituals have enriched religious and emotional expression to a marked degree and have been a source for noted composers. Negro jazz, largely popularized through army bands and through popular theatricals, has affected musical composition and has been received at home and abroad. Negro singers and composers have been enthusiastically welcomed in the best musical circles of Europe and America.

In the field of fine arts the past fifteen years have witnessed a marked change in the reaction of American opinion toward creative production by Negroes, a fact which holds rich promise for American culture. Twenty years ago a Negro who sought for excellence in the fine arts was compelled to leave his country and go to Europe to secure opportunity for study and to get

public recognition for his creations. Today, in at least five metropolitan cities, Negro students will find many of the color barriers removed from opportunities for study.

During the past two years a more active interest in fine arts produced by Negroes has been growing as a result of renewed attention to primitive African art and interest aroused by the Harmon Awards for distinguished achievements among Negroes, especially in the fine arts, and the National Exhibition of Fine Arts produced by Negroes, sponsored by the Harmon Foundation and the Federal Council's Commission on the Church and Race Relations. In two successive years young Negro artists have been awarded gold and bronze medals and financial honoraria by juries of prominent artists in New York on the basis of the quality of their work judged by the highest standards. Last January, nearly two thousand white and colored people of New York and nearby cities gave praise to fine arts material exhibited by forty Negro artists whose work had been admitted to the exhibition by a committee of well-known artists. This exhibition is to become an annual affair; about 100 Negro artists have applied for admission next January and already eight or ten other cities are arranging for similar exhibitions.

VI. Cooperation through the Churches

Interracial contact through the churches, largely discontinued following Emancipation and the segregation of Negroes in church life, has developed during the past twenty years along two general lines: First, there has been a growing cooperation of the distinctly Negro communions with other church bodies through interdenominational organizations, especially the Federal Council; Second, interracial contact, activity and fellowship have made marked progress among white and Negro members in denominations having both white and Negro communicants. The Methodist Episcopal Church has elected two Negro bishops with full ecclesiastical rights and privileges. The Congregational Churches have elected Negro members to some of their highest offices. The Negro communicants in the Congregational Churches, in the Presbyterian Church in the United States; in the United Presbyterian Church and in the Protestant Episcopal Church participate in the general affairs of those denominations. The General Conference of the Methodist Episcopal Church, the National Council of Congregational Churches and the National Baptist Convention have race relations commissions to awaken their constituents to the importance of applied brotherhood. The Young Women's Christian Associations and the Young Men's Christian Associations for more than twenty years have

had representative Negroes on their employed staffs, have welcomed colored delegates to their local, state and national meetings, have fostered hundreds of local colored branches and were pioneers in promoting the study of the race problem and in the development of friendly contacts under the impulse of Christian ideals.

The advanced position of the Protestant churches was voiced when four of the large distinctive Negro denominations were invited to participate with other church bodies in the organization and development of the Federal Council. Representatives of those constituencies have served on the Executive Committee of the Council, on the Administrative Committee and in some of its most important offices. From the very beginning their participation was not on the basis of their being colored organizations but on the basis of their being churches. When, twenty years ago, Negro churches were thus accepted on an equal footing only one other national body pursued such a policy. Today practically all the national organizations whose activities include Negroes have either come over to that policy or are sensible of strong pressure in that direction.

Undoubtedly the far-reaching possibilities of mutual interracial helpfulness through their churches have just begun to dawn upon the two races. The Negro church has been, and still is, the most influential agency of the race. It reaches larger numbers than all other agencies of the group combined. Approximately 50 per cent of the Negro people are enrolled in churches and Sunday schools, besides those reached indirectly. The accumulated property in church buildings, parsonages and schools exceeds that of any other organization. The number and power of its leadership is striking, in spite of the sorely inadequate supply of trained ministers and of training opportunities. The recreational, informational, leisure time and religious functions it performs reach the masses in greater proportion than probably all other welfare agencies together. The white population, although in less proportion, is also largely attached to the churches. If aroused, they would turn toward friendly race adjustment a tremendous influence, as already shown in past action; for example, the campaign of the churches against the lynching evil. Started in 1922 by the Federal Council, this campaign undertook to marshal the conscience of the churches and churchmen throughout the land against this evil. The number of victims of the mob that year, all Negroes except 6 was 57. The number decreased gradually to 17 in 1927 and to 11 during the year 1928. Through the publicity of the horrors of the evil, through denunciation by church assemblies, conferences and conventions, through the action of local church groups in urging

legislation and in bringing public opinion to bear upon public officials, such as sheriffs and governors, to uphold the law, through the observance of prayer services and other means of stirring public conscience, the churches are helping gradually to wipe out this blot upon the fair name of our nation and to bring near the day when America will be a lynchless land.

VII. The General Interracial Movement

The interracial contacts and action in the economic field, in education, in health and public welfare and through the churches, all had beginnings prior to the World War. At the same time, there were small general interracial experiments in local welfare projects and in neighborly community service in several cities and counties, North and South. In Georgia, following the Atlanta riot of 1906, in Louisville, Kentucky; in New York City; in Nashville and Memphis, Tennessee, between 1910 and 1917, there have been general efforts at definite organizations of white and colored leaders for general improvement of race relations through friendly contact and mutual service to meet community needs. In these experiments these leaders developed confidence and technique which was readily applied during the World War in the recruiting and stimulation of Negro labor, in the promotion of Liberty bond sales and in Red Cross and other welfare efforts. A foundation in experience and vision of the leaders had thus been prepared for the needs of the post-war reconstruction period. These leaders first faced conditions of friction with outbreaks of riots or threatened violence in the months following the Armistice.

So serious did these conditions become in 1919 that a few leading Christian men, white and colored, came together in the South for counsel on what they could do to bring brotherly goodwill to bear. The outcome was the Commission on Interracial Cooperation, with headquarters in Atlanta, Georgia, first financed largely from war work funds of the Y.M.C.A. It based its policy and procedure upon the experiments and discoveries of interracial goodwill just preceding and during the World War. Representatives were sent into the counties and cities of the southern states to confer with and to bring together the white and Negro leaders who had the confidence of both races, in order that the friendliness they had known as individuals might become expressive as a group to overcome friction and violence where it had broken out, to prevent outbreaks that threatened, to enlist the press in public education against violence and favorable to friendly action, to become the clearing-

house for community welfare particularly applicable to Negroes as an integral part of the people.

From the start, active churchmen were its leaders and the churches and auxiliaries played a large part in its activities. The leaders saw the all-pervasive influence of religion as a motivating power and so looked more and more to the churches as the responsible agents for its promotion. Because of its representative character, at the fourth Quadrennial Meeting of the Federal Council of Churches these leaders presented the case, and the Council authorized and formed its Commission on the Church Race Relations to assert the sufficiency of Christianity as the solution of race relations in America, to provide a central clearing-house for the churches and all Christian agencies in race relations, to promote mutual confidence and secure and distribute accurate facts regarding race relations and racial attitudes in general, to make more widely known in the churches the work and principles of the Commission on Interracial Cooperation, to develop public conscience for more equitable provision of community facilities for Negroes and to improve relations between Negro workers, white workers and employers.

The Commissions have cooperated in promoting local and national interracial conferences, have advised and assisted in local surveys of Negro life and race relations, have furnished reliable information to inquirers, newspapers and magazines, have carried on a nationwide campaign through the churches against the lynching evil and have assisted in the organization and functioning of many local interracial committees. The first National Interracial Conference was a milestone in uniting the forces dealing with these problems. The second National Interracial Conference, to be held in Washington, D. C., December 16-19, 1928, is sponsored by sixteen national organizations with one of the secretaries of the Federal Council's Commission acting as its Executive Secretary. The Federal Council's Commission, in cooperation with the Harmon Foundation, during the past three years has promoted the Harmon Awards for Distinguished Achievement among Negroes in Literature, Music, Fine Arts, Science, Business, Education and Religious Service, and the Award in Race Relations, which have given a nationwide stimulation to public appreciation of the cultural contributions of Negroes and to public approval of friendly interracial pursuit of common interests.

Through the stimulation of the Federal Council's Commission local interracial committees have been organized in thirty-four communities of the Northern and Middle Western States. These local committees vary in form of organization, some being under

the auspices of the local federations of churches, some being joint committees of the churches and other organizations, and some being under the auspices of the councils of social agencies, with the affiliation of the churches and allied organizations. These interracial groups are composed of liberal-minded white and colored citizens who unite for mutual effort in applying principles of goodwill and understanding to local problems. Information and counsel from the national Commission has helped these committees develop and carry out practical programs of work.

Church women have shown a special interest and activity in this field. In 1926, they held the first General Interracial Conference of Church Women, which brought together delegates from organizations representing more than four million women. This conference adopted findings which defined their objectives and proposed a program of activity. A two-year campaign to enlist women's organizations throughout the churches in applying this program has been followed by the second General Interracial Conference of Church Women at Eagles Mere, September 18-19, of this year for review of their progress and further planning. A permanent committee, nationwide in scope and embracing the majority of national organizations of church women, now has a full-time secretary on the Commission, has adopted a nationwide plan of educational development, promotion of local conferences and committees of white and colored women, the carrying forward of a program of community work by local groups and the integration of church women into the general community activities that touch the interest and life of the two races.

During the past seven years this Commission has developed a series of monographs dealing with the lynching evil, housing conditions, economic life and general racial attitudes, has prepared and published, in cooperation with our Research Department, special race relations numbers of the *Information Service,* has furnished regular informational and news releases to the press, has prepared and has secured publication of informing magazine articles, edited and published the proceedings of the first National Interracial Conference, has assisted a number of communities in studying their local problems and making plans for dealing with them, has stimulated and assisted in the formation of local interracial committees in connection with local federations and councils of churches, councils of social agencies, Y.M. and Y.W.C.A.'s, churches and other agencies in more than forty cities in the border and northern states.

VIII. Mexicans in the United States and Race Relations

In 1927, Mexicans of foreign birth in the United States were estimated to be over a million, with another half-million of native-born. For the fiscal year ending June 30, 1928, there were 66,766 legally admitted by our immigration authorities, while probably as many more clandestinely came across the Rio Grande. They came in response to a demand for cheap labor, principally in the Southwest and the Pacific Coast, and thousands move periodically into the fields of Colorado, Montana, Iowa, Minnesota, North and South Dakota. Many have spread into the mining and steel centers of Illinois, Ohio, Michigan and Pennsylvania. The men who come either bring their families or soon send for them. In many communities they are excluded from public facilities. Their work is often seasonal, resulting in rapid shifting from place to place and suffering when earnings are exhausted. The schools provided for their children are usually equipped and manned on standards below those for white children in the same locality. Their difference of language is often a barrier separating them. They suffer from the blunders of a stranger in a strange land. Race prejudice strikes them with its venom as it does other races.

Mexicans, however, are meeting the friendly Americans who seek to share all that is best in our life with them. They meet first, of course, the exploiters and the unfriendly. The prosperity of America has been gradually opened to Mexicans during and since the World War because of high wages. The schools are better than their children knew before, and they are improving. The social problems arising from their presence increase and press for attention. The health and welfare agencies are extending their services to them in the communities where they settle, and this adds heavy burdens of cost upon the communities. Eleven Protestant agencies allied in the Interdenominational Council of Spanish-Speaking Work and many local church groups are now giving service among this racial and cultural group, are linking them with the wholesome activities of community life and bringing to them the friendly fellowship of Christian contact and cooperation through churches, Sunday schools and social centers. Sociological methods of study are being applied to this migrant group and religious zeal for serving them is growing, so that the future should see an enlarged program of adjustment of race relations as they affect these strangers within our borders. During the past three years, the Federal Council has sought and published information on these problems as a first step in arousing increased attention from the churches.

IX. Justice for American Indians

The American Indians, including those in Alaska, number about 375,000, settled in about 147 reservations and in communities in twenty states. The number of so-called full-bloods is decreasing through inter-marriage of young Indian people with neighbors in their home communities; many of them are merging into the life of their surroundings. Settlers have bought or leased farms on much of the surplus Indian land. Because of education and changing environments, many young people are going to the cities and towns and are becoming, on the whole, a worthy people and assets to their communities and to the nation.

The Government Indian schools, now numbering about 233, and the mission schools are extending their work, although a recent survey by the Institute of Government Research states that the Indian boarding-schools are operated on a basis "below any reasonable standard of health and decency," and that a program of real adult education is much needed.

For the most part, the Indians are very poor, many of them living just above the famine level and compelled to call upon government rations if anything goes wrong. The idea that Indians of Oklahoma and the adjoining regions are rich is an exaggeration as "the poor rich Indians" are but a handful compared with the great number of hard workers of whom we hear little or nothing. Besides, the abuses of guardianship have deprived many Indians who inherited rich oil and mineral lands of most of the profit from them. The survey reports also that almost every activity of the national Government for promoting health among the Indians is below a reasonable standard of efficiency. There are too few doctors, nurses and dentists and low salaries have resulted in poorly trained personnel. Poor food, alcohol and drug addiction and bad housing facilities, including a scarcity of water, over-crowding, lack of ventilation, and careless disposition of sewage, result in making the Indians susceptible to preventable diseases, especially tuberculosis and trachoma. Through *Information Service* and other channels the Federal Council has been calling attention to such facts as these.

The outstanding need in this field is more government provision for development, and better missionary activity, with more cooperation between the Government, the missionaries and the Indians themselves. During the past two decades there has come a decided change in the governmental policy in dealing with the Indians. From that of exclusion and separation of the Indians upon reservations a change has been made toward edu-

cational preparation for integrating the Indians into the surrounding civilization or toward enabling them at least to live in face of this civilization according to modern standards on such basis as to protect themselves from exploitation and other abuses of the surrounding environment. Governmental action and missionary cooperation of the Christian churches, more in the future than in the past, should help the Indians help themselves and to emerge into full citizenship as part of the American people.

Conclusion

Looking back over twenty years we discern the black clouds of race prejudice and misunderstanding, with their product of violence and oppression, slowly disappearing under the benignant sun of idealism flowing from the spirit of Christ and democratic government. In their application of these ideals, the churches and Christian people have been weak at times; but in the perspective of the years the skies of hope in race relations are clearer because of their influence.

BISHOP GEORGE C. CLEMENT,
Chairman

PETER AINSLIE, *Chairman of Executive Committee*

GEORGE E. HAYNES,
KATHERINE GARDNER,
WILL W. ALEXANDER,
Secretaries

RELIGIOUS BODIES IN EUROPE

The relations of the Federal Council of Churches with our sister Churches in Europe are centered in three distinct groups,—the Commission on Relations with Religious Bodies in Europe, the Central Bureau for Relief of the Evangelical Churches of Europe, and the Committee on Relations with Eastern Churches. In theory, perhaps, the first of these bodies should be inclusive of the other two. The securing and distribution of relief funds, however, requires a special administrative apparatus, so that it was deemed advisable to separate this promotional work from the cultivation of purely ecclesiastical contacts between the Churches in America and those overseas, a procedure all the more necessary in view of the fact that the American Churches form but one branch of the "Helping Churches" united in the Central Bureau to alleviate the distress of their co-religionists in the formerly warring countries. Relationships with the Eastern Churches have so many distinctive features that, for the time being at least, a separate organization in this field has also been regarded as desirable.

Early Beginnings

Most of our contacts with the Churches of Europe were established during, or immediately subsequent to the war. Previous to that time the relations between the European church bodies and those of America were rather loose and entirely denominational in character. The exigencies of the war and the sufferings of the European Churches brought about a greater sense of fellowship which expressed itself first in the whole-hearted support of the Belgian Relief organized by Herbert C. Hoover, and later in the organization of a united committee for church relief in France and Belgium.

In 1918, the General Secretary of the Federal Council was invited by the French Protestant Committee to visit France, and also the unoccupied portion of Belgium. Upon his return, the Administrative Committee called a conference of representatives of the American agencies having work in France. This meeting enlarged and consolidated the work of the United Committee and paved the way for the extension of church relief action to Italy, Russia, and other countries.

Through the service of Mrs. Louise Seymour Houghton, the "Handbook of French and Belgian Protestantism" was published,

as well as a volume regarding the visits of Chaplains Lauga and Monod, entitled: "The Churches of Christ in America and France."

Commission on Relations with France and Belgium

In May, 1919, the United Committee on Christian Service was re-organized as the "Commission on Relations with France and Belgium", consisting of officially appointed representatives from the constituent denominations of the Federal Council and its co-operating bodies. The war having ended, it was possible to survey the field and gauge how much remained to be done in the way of reconstruction of church buildings in the devastated regions, and for the rehabilitation of the church bodies. The Chairman, Mr. William Sloane Coffin, visited France in 1920 and drew up a careful budget amounting to $500,000, covering reconstruction, foreign missions, education, relief for destitute Protestant families and the erection, as a permanent memorial of the friendship of the American Churches, of a French Protestant Headquarters in Paris.

With the completion of the essentials of this program, the task of the Commission was felt by its members to be ended, and in 1924 the special interest in the French and Belgian Churches was left to a committee named for that purpose as a part of the more comprehensive "Commission on Relations with Religious Bodies in Europe."

Since 1915, there has passed through the Treasury of the Federal Council of Churches for the Protestant Churches of France and Belgium—in round numbers—$1,500,000. The Presbyterian Church in the U. S. A., the Presbyterian Church in the U. S., the United Presbyterian Church, the Reformed Church in the U. S., the Methodist Episcopal, Baptist and Lutheran Churches were among the religious bodies contributing to this fund. If to this sum are added amounts sent in the same period for the reinforcement of historic French Protestantism by such organizations as the McAll Mission, the total will be well beyond $2,000,000, while for a complete record of American aid there should be included the generous amounts sent by Baptists, Methodists and Lutherans directly to churches representing their own communions in France.

Thirty ruined churches have been rebuilt through the agency of the commission.

Commission on Relations with Religious Bodies in Europe

In December, 1919 the Administrative Committee of the Council authorized the formation of the Commission on Relations with

Religious Bodies in Europe. A quotation from the first annual report of the Commission, made by its Chairman, Dr. Nehemiah Boynton, sums up its *raison d'être:*

> "This Commission on Relations with Religious Bodies in Europe is the ecclesiastical reaction to that principle of intimacy between nations, which has already superseded former persuasions of national isolation, for just as it is inevitably true in commercial, financial, educational, and political relationships that no group is sufficient of itself and must needs relate itself to other groups in order to secure its own soul, so it is pre-eminently true in church life. The fortunes of the churches of Europe are of immense influence upon the churches of America, as those of America are upon the churches of Europe."

Necessarily, the first concern of the newly formed Commission was with war relief. A special Committee on Relief, appointed at the first meeting on January 22, 1920, made this report:

> "1. That the Protestant churches in each nation should be encouraged to form a committee representing all the evangelical denominations at work in that nation and all sums not otherwise designated should be sent by the American churches to such committees through the medium of this Commission.
>
> "2. That such committees be requested to submit programs and budgets of their entire work and to specify the part thereof which they propose to raise.
>
> "3. That each of these committees be requested to appoint a finance committee of three representative business men who will receive all sums sent from the United States, make payments in accordance with the approved budget and audit all accounts.
>
> "4. That there should be a permanent Commission of the Federal Council on Relations with Religious Bodies in Europe cooperative with the Commission on Relations with France and Belgium, which in turn should appoint sub-committees to deal with the work in France, Italy, Poland, Czecho-Slovakia, Hungary and such other nations as may later appear necessary.
>
> "5. That all physical relief shall be kept entirely separate from the programs and budgets above mentioned."

The Commission, in response to a request from Mr. Hoover, voted to secure $25,000 for the relief of the Protestant Churches of Hungary, and it was further agreed to cooperate with the Serbian Child Welfare Association in an invitation to the Bishop of Serbia to visit the United States in the interest of Serbian relief. Thus, from the very beginning, the Commission operated on internationally unbiased lines,—of the first two countries aided, one belonged to the Allies, the other to the Central Powers.

The sub-committee on "Fraternal Relations" drew up a report outlining the following general principle:

> "That the Federal Council, acting through its Commission on Relations with the Religious Bodies in Europe (exclusive of France and Belgium), should be regarded as the body representing the American Protestant Evangelical Churches in such interdenominational relationships. It therefore appears desirable in the interest of harmony and ef-

fectiveness that all interdenominational matters should be referred to the Federal Council, which will promptly and gladly facilitate them and thus form a convenient agency for serving the desired purposes. The various organizations interested should be invited to cooperate with the Federal Council in this phase of its work."

It was decided to send a group of "friendly visitors" to the Churches of Europe, to be made up of denominational representatives nominated by the Committee on Fraternal Relations, and appointed by the Federal Council. Arrangements were made whereby these emissaries of goodwill should cooperate with the Red Cross in bringing back a picture of the situation in Europe and the drawing up of a statement that might be used to influence Congress to do what should be done to relieve the situation and to arouse the American people to help generously. Preceding the departure of the "Friendly Visitors," a communication was sent to all of the church bodies in Europe signed by Arthur J. Brown as Chairman of the Committee on Fraternal Relations, bespeaking their cooperation in developing a larger fellowship. The "Friendly Visitors" went to nearly every country in Europe, bearing their messages of Christian and fraternal regard, observing closely the variety of conditions and sending back full report. Moreover, the "friendly visiting" was not all one-sided. A notable list of foreign churchmen and laymen visited the United States that same year. These mutual visitations were of the highest value in developing the relationship of the American Churches with the Churches of other nations.

A special Committee on Russian Churches gathered data concerning the events which transpired in the Churches of Russia during the troubled years of religious persecution following the revolution, in the course of which, the American Churches joined with the rest of the Christian world in bringing pressure to bear for the release of the imprisoned Patriarch Tikhon.

The Commission on Relations with Religious Bodies in Europe continues to promote that mutual understanding between the Churches of the New World and those of the Old World, which is so essential to the solidarity of the Christian family of nations. It has also, wherever its help in this respect has been desired, fostered the growth of the federative movement among the Churches in the various European countries. The development of this federative idea in church life abroad is evidenced by the fact that ten countries now have federations of churches corresponding in general plan and purpose to the Federal Council of Churches. But the greatest outward expression of the new rapprochement between the Christian Churches of the world has been the Universal Christian Conference on Life and Work, culminating in the great gathering at Stockholm in 1925, and now fast

becoming the "common factor" in international church life. The World Conference on Faith and Order has been a further link in the chain that now binds the Churches of the earth to one another.

The most important publication of the Commission has been "Protestant Europe, Its Crisis and Outlook," by Dr. Adolf Keller, our European Secretary, and Dr. George Stewart, of the Madison Avenue Presbyterian Church in New York. It is the first comprehensive survey of European Protestantism.

Central Bureau for Relief

The year 1921 saw another great step forward in the field of international church relations—the establishment of the Central Bureau for Relief of the Evangelical Churches of Europe, and the appointment of Dr. Adolf Keller, then Secretary of the Swiss Protestant Federation, as the European Secretary of the Federal Council of Churches.

The special committee appointed to cooperate with the European Relief Council had helped that organization to raise over $28,759,000 for general physical relief in Europe. It became apparent, however, that something would have to be done more specifically for the Churches if they were to be enabled to maintain themselves as living factors in the life around them, and in particular if their institutions of benevolence were to be rescued from the imminent danger of collapse. Consequently, on November 3, a "Conference on the Responsibility of American Churches toward European Protestantism" was held in New York, with an attendance of about 75 representatives of American Churches and religious organizations.

The basis for a definite line of procedure having been there laid, steps were taken to secure a meeting of representatives of the European Churches in some neutral country in order that the whole problem might be considered from first-hand reports of the actual situation in the various countries. In the summer of 1922, this plan was realized in the notable "Bethesda Conference," in Copenhagen, August 10-12.

The report of this Bethesda Conference said, in part:

> "This is the first time, in modern history, that the Church bodies of Europe have ever met in an officially representative gathering. The Conference had been carefully prepared for by Dr. Adolf Keller, Secretary of the Swiss Federation, and its success was largely due to his unselfish voluntary service, while caring for a large parish. A volume of printed reports was prepared in advance, setting forth the condition and needs of the Continental Churches. The gathering consisted of about 75 officially appointed representatives of 37 Church bodies, of 21 European nations, as follows: Austria, Belgium, Bulgaria, Great Britain, Czecho-Slovakia, Denmark, Esthonia, Finland, France, Germany, Holland, Hungary, Italy, Lettland, Norway, Poland, Roumania, Serb-Croat-Slovene State,

Spain, Sweden, Switzerland. Reports were also presented of the Churches in the Ukraine and Lithuania.

"The Church bodies were the Lutheran, Reformed, Methodist, Baptist, and the several known as Evangelical, as well as the State Churches of several nations. The personnel was representative in its quality as well as its official standing. It was an impressive gathering, prayerful, mutually sympathetic, brotherly. It showed how close we may be brought together by mutual suffering and need."

The recommendations embodied in the report were subsequently carried out by the Commission on Relations with Religious Bodies in Europe. The establishment of the central relief office at Zurich, Switzerland, now known as the Central Bureau for Relief of the Evangelical Churches of Europe, and the organization of the corresponding "American Office" here, undoubtedly constitute the greatest practical achievement of the Commission. For the first time the scattered and highly differentiated Churches abroad came to have a tangible, concrete expression of a common aim, even though that aim was for the present primarily the relief of a common need. Rev. Adolf Keller was appointed Secretary of the Bureau in Zurich, and Rev. Chauncey W. Goodrich American Representative in New York. The Commission on Relations with Religious Bodies in Europe appointed Dr. Keller its representative abroad, assuming the responsibility for his salary but releasing his services to the Central Bureau, thus insuring a continuity of effort not otherwise possible.

Previous to and during the setting up of the Bureau, special relief collections were made on behalf of Austria and the Italian Church at Geneva, Switzerland. An appeal for German relief was made by a specially organized campaign committee, as was also that on behalf of the severely stricken Russian Orthodox Churches.

It would take many pages even to list the many instances where the Bureau has played the chief part in keeping church boards and Christian benevolent institutions from bankruptcy, following the general European currency inflation in 1921-1922-1923. The Protestant College at Madrid, the Protestant asylums at Stanislas, Poland, and the Polish Evangelical welfare institutions at Cieszyn, are but a few examples of this phase of the work. Effective help has also been given for the relief of pastors and religious workers, whose plight, during those critical years after the war, was truly tragic.

The Present Situation

The Central Bureau's work in cooperation with the European Churches falls into two classifications,—1. emergency relief; and 2. constructive help looking toward the development of a modern

program of Christian work among those Churches which are only just beginning to assume responsibility for practical welfare work.

When the Bureau was started in 1922, it was thought that within five years the European Churches would be rehabilitated from abroad. This has proved to be unwarranted optimism. Calls for emergency help have been so frequent,—(in October, 1928, requests were received from France, Poland, Jugoslavia and Greece),—that it is obvious that some of the Churches are still in a very precarious position. With their endowment funds wiped out, their incomes greatly reduced, the ranks of workers depleted, Churches were forced to meet sudden disestablishment, greatly increased cost of maintenance, and enormously increased responsibilities in the care of cripples, orphans and destitute aged,—the pitiful wreckage of the war. Most of them have re-established something like a balanced budget for current expenses, but the least emergency puts them in jeopardy, as they have no reserves to fall back on. In some countries, like France, which have not yet re-established their currency, pastors and religious workers are compelled to exist on utterly inadequate incomes.

An interesting development of the last two years has been the plan to set up an international Protestant Credit and Loan Association. The project is well on its way to completion and, if successfully put through, will be of tremendous help to the Protestant boards and institutions.

One of the most important constructive tasks of the Bureau is to help our sister Churches overseas to develop the Christian leadership of the future. The number of candidates for the ministry has dropped off alarmingly, due chiefly to the unfavorable economic situation. Theological seminaries are hard put to it to raise money for current expenses; many have heavy deficits resulting from the loss of endowment funds. The religious press is hampered by high production costs on the one side and the poverty of its subscribers on the other.

To meet the situation, some 25 scholarships for poor theological students have been established; a number of fellowships have been granted to theological professors, and financial aid given to needy theological seminaries. Four travelling libraries of American religious works were started. A general appeal for the transmission of American religious periodicals to European religious leaders, was highly successful. Several important religious periodicals have been tided over periods of financial stress,—notably *Christianisme Social.*

A very hopeful evangelical movement among the Ukrainians in Eastern Poland has had sustained support of the Bureau for the last four years, with gratifying results.

While the support of the work on the part of individuals has greatly increased in the last two years, the contribution of the churches, both of individual congregations and denominational boards, has markedly declined. The Presbyterian Churches,—U. S. A., U. S., and United,—have done their share splendidly, but the participation of the other constituent bodies has been disappointingly small. It cannot be a matter of indifference to any American church whether or not European Protestantism "carries on."

Because of the gradual centralization of international organizations and movements in Geneva, the home office of the Central Bureau has been moved from Zurich to Geneva, where it is now established at 19, Rue de Candolle.

The outstanding piece of relief work in 1928 was our emergency campaign for "Ebenezer", the orphanage of the Polish Evangelical Church, at Cieszyn. In less than a month, $7,000 was raised to meet a sudden payment on the property demanded by the Polish Government and to complete the half-finished orphanage building.

Through the good offices of the Presbyterian Board of Foreign Missions, fourteen boxes of hospital supplies, originally destined for China, which could not be shipped there because of the severe political disturbances, were sent to Protestant hospitals in Europe, where they were most gratefully received.

To date, the Central Bureau has raised $586,250 for the Churches of Europe.

The latest survey of conditions abroad was made by the general secretary of the Federal Council during the spring of 1928. The following passages are quoted from that report:

The Central Bureau for Relief

"On several occasions, in conference, I expressed the feeling that perhaps our Federal Council should now withdraw from some of the interests for which it has been responsible. To this was received everywhere the strongest dissent, illustrated by the letter to Dr. Cadman from Principal Garvie, Professor Titius and M. Gounelle. Everywhere were heard expressions of appreciation of the work of the Central Bureau and of Dr. Keller's wise and brotherly service. Indeed, the expressions of gratitude are entirely out of proportion to what the American Churches have done for the churches of these depleted nations.

"It is gratifying to record the recent completion of the rebuilding of the last two of the devastated churches in France.

"It is by no means time yet for the discontinuance of the Central Bureau. It has helped to lay foundations, but the European churches still need help in building upon them. The program simply needs to be changed to one which will help them to develop leadership. This question should have early consideration by the Federal Council's Commission on Relations with Religious Bodies in Europe, the American Committee of the Central Bureau and their constituencies. I urge that our constituent bodies and boards continue and increase their present help.

"The Executive Committee of the Central Bureau held several sessions at Prague. The whole situation of the churches of Europe was reviewed and the Committee was deeply impressed by the complete and accurate information gathered by Dr. Adolf Keller and his associate, Mr. Oscar Bauhofer, regarding the churches in every part of Europe.

"It was evident that the churches had not recovered to any such extent as have their nations, and in some cases the measures for national recovery and stabilization have, temporarily it is hoped, been actually detrimental to the financial and fiduciary interests of the churches.

"The Committee expressed its readiness to be continued as a channel for help among the Eastern Churches as well as of those of its own constituency.

"Plans were adopted looking towards a newer and more effective form of organization and a new program in view of the changed and changing conditions. It is proposed that the Central Bureau shall become a permanent body for mutual interchange of help and sustentation, as well as a sort of Church Red Cross to meet emergencies as they arise.

"It was requested that the Federal Council should continue its present relationship and its service in continuing the sympathy and support of the American Churches.

"The Committee expressed its desire to be in affiliation with the Continuation Committee of the Universal Christian Conference on Life and Work, as an autonomous body, determining its own constituency and relations, reporting to the Continuation Committee annually and seeking its counsel and advice and moral support. A change of title for the Bureau is under consideration by the Committee in view of its change of policy from an emergency war relief organization to one of permanent mutual sustentation between the churches.

The Continuation Committee of the Universal Conference on Life and Work

"The European Church bodies take the Stockholm conference very seriously and are ready to follow its leadership. This is especially true where national federations of churches exist and are responsible for relationships with the Continuation Committee. Indeed, some regret and disappointment are expressed that this movement has not assumed more visible and practical form. The feeling is voiced that the Continuation Committee on Life and Work suffers by its contrast to the larger gatherings of the World Alliance for International Friendship through the churches.

"Deep interest was expressed everywhere in the establishment of the Institute of Social Christianity at Geneva, as being a concrete and living outcome of the Stockholm conference and movement. The headquarters, while not pretentious, are admirably situated, the magazine *Stockholm* has appeared in two issues, valuable information has been gathered and issued, correspondents among the church bodies of the nations secured and many contacts of value have been made. Its director, Dr. Keller, has already accomplished a vast amount of effective work, in addition to his constant labors in directing the Central Bureau, especially in view of the very limited budget at his disposal.

"It is evident that the larger enlistment of the interest of the American Churches should be secured for the Life and Work movement and that the Federal Council should accept definite responsibility for it, as is now the case with the Federal Council's Commission on the Church and Social

Service and the Department of Research in relation to the Institute of Social Christianity. The Stockholm movement calls for our earnest support.

"At the meeting in Prague, the Continuation Committee reviewed progress since the Stockholm Conference of 1925 and adopted plans for forward steps. The report of the General Secretary, Dr. Atkinson, dealt thus not only with the gratifying work of the past year, but proposed courageous advances.

"It may almost be prophesied with confidence that Geneva will become a world center for the international interests of the churches, so gratifyingly begun by the establishment of the Social Institute. I venture to express the judgment that this will take the form of grouping autonomous bodies with varying phases of work, but all associated with the churches, in a common headquarters and with administrative staffs thinking and working together. In any case the churches represented at Stockholm are rapidly integrating their forces.

The International Social Institute

"Several meetings of the Commission appointed at Stockholm were also held at Prague and the report and program of the Institute constituted an outstanding feature of the later meeting of the Continuation Committee on Life and Work.

"I was requested to convey to the Federal Council and its Commission on the Church and Social Service and its Department of Research, gratitude for the services of Dr. Tippy. He is acknowledged as largely responsible for the establishment of the Institute on a firm and constructive basis following the pioneer work of Dr. Keller, with whom he has worked in close fellowship and cooperation. A permanent plan looking far ahead, was prepared by Dr. Tippy and Dr. Hans Schoenfeld, the working representative of the German Church Federation. Dr. Tippy's conferences of church leaders in various parts of Europe received many tributes of gratitude. The Federal Council was requested to continue his help as long as possible and to send a permanent representative to continue his service. Acknowledgment was also made to the Federal Council for providing the services of Dr. Keller, its help in sustaining the magazine *Stockholm* and other financial help.

"The Institute has already established a place for itself among the similar international organizations at Geneva and Dr. Keller is highly regarded among the groups of personalities directing similar interests.

Federative and Cooperative Movements

"When one considers the state of the European nations and churches in 1918, the extent of their recovery in ten years is almost inconceivable. Most gratifying of all is the growth of the cooperative spirit and practice. Where national federations have not yet been organized, they are either in process or to some extent in prospect. The German Church Federation is a vital factor not only in Germany but in relation to all the churches in German-speaking nations. The building of the French Protestant Federation is a center of life, to which has recently been added the Central Evangelical Society. In some countries the federative movement is retarded by the existence of nationalistic differences and church bodies which are part of a political minority.

"In some countries there is actual administrative union of the Reformed and Lutheran bodies and generally speaking the relations between

the various denominational leaders are friendly even when not actually cooperative.

"Here again we may hope for much from a new generation. The theological seminaries are in good shape, with increasing numbers of forward-looking students. Compared and contrasted with ten years ago, the cooperative church movement in Europe is distinctly hopeful. Even where church bodies have been divided by political severance, they retain their mutual sympathy. There is an evident feeling, in several quarters, that the larger circle of the Stockholm conference, including the Anglican and Orthodox elements, ought not to preclude closer cooperation, or even union, of the Reformed and Lutheran bodies. This sentiment appears to be a growing one. The feeling was widely expressed that the Pope's encyclical had cleared the air and made the way of the Protestant churches obvious.

Religious Minorities

"This is still a difficult problem. Violent attacks seem to have ceased, except Anti-Semitic outbreaks which have, in some countries, occurred quite recently, although less violent. The most serious situation appears still to be in Roumania, notably among the Protestant bodies in Transylvania. The German Lutheran situation in Sibiu appears to be relatively quiet compared with the Hungarian in Cluj, but by no means free from restlessness and irritation. The Hungarian situation in Transylvania, while outwardly calm, shows relatively little change from that recorded in my report in 1925. I will record some of the grievances alleged as indicating the intricate difficulties of the problem.

The Lutherans say that they are unable to supply their pastorates because only those of Roumanian nationality are allowed to serve and Roumanian citzenship is hard to acquire.

The law limiting the existence of minority churches to those of a certain size, deprives many small communities of any church life.

Their children cannot be supplied with Catechisms because they are not permitted to import them and cannot afford to print them.

Inability to secure the state subsidies due them by law.

It is claimed that children are forced to perform Orthodox rites and ceremonies in state schools.

The repression of their schools still continues. One main school, legally restored to the Reformed Church three years ago, is still held back.

Irritating rules: Churches can get no help from abroad except by reporting it for permission to receive it. No public meetings without special license involving meticulous explanation and the presence of secret service men who take stenographic notes of the proceedings.

Justice, even under the laws, is difficult to get. Governments are uncertain, so that a government which promises relief may be overturned before the promise is carried out. The laws themselves are ambiguous, thus leaving their application to irresponsible officials. Laws are unfairly and unequally applied. Even when the government is well disposed and the laws well intentioned, they are frustrated by local officials.

The new Law of Cults has been passed, but is not yet in operation. It is felt that it does not apply with equality, gives preference to the Orthodox Church and allows too much state interference in religion.

A concordat with the Vatican appears to give more freedom than is accorded the Protestant bodies.

Under the new law one body of Lutherans (of Presbyterian polity) is not recognized, while the other Lutheran body (consistorial) is recognized. The Baptists have obtained recognition.

As to the American and other Commissions of inquiry, it is believed that they have been helpful and the government has in no way sought to prevent them. The press, however, has regarded them as intrusive.

"These charges by Protestant leaders indicate the nature of the situation. I had, of course, no opportunity to investigate any of these issues and I ought to add that representatives of the Orthodox Churches say, first, that many of the laws bear heavily on them also and, second, that the minority grievances are overstated. Representative members of the World Alliance from the Roumanian Church especially expressed the feeling that the grievances alleged were unfair generalities and that due account is not taken of the difficulties incident to a new nation like present day Roumania. They agreed with my judgment that the Roumanian Church leaders and those of the minorities bodies ought to come together for friendly conference and mutual service. Government officials also deny many charges, assert that local injustices are due to local officials and that in general they are enacting laws which will insure justice to these minority populations. They assert also that the situation is constantly improving. There is no doubt that government instability, political conflict, both internal and external, and frequent political changes in Roumania play a large part in the matter. The Balkan area is still a danger spot and would probably be at times an area of armed conflict were it not for the existence and influence of the League of Nations.

"As to the Jewish minorities, they are to some degree found everywhere. The sins of centuries are charged up to them off-hand, even to being the cause of the last war. Even peoples whose own minorities are in trouble sometimes forget that, when it is a question of the Jews, and do just what they condemn others for doing. I took several occasions to set forth the work of our Federal Council Committee on Goodwill between Jews and Christians. On every hand one meets this persistent prejudice, not only among common people and riotous students, but too often among intellectual leaders and political rulers."

JAMES I. VANCE, *Chairman,*

KENNETH D. MILLER,
Acting Secretary.

THE COMMITTEE ON RELATIONS WITH EASTERN CHURCHES

The Committee on Relations with the Eastern Churches was organized in 1924, under authorization from the Executive Committee of the Council, with Rev. George R. Montgomery as its Secretary.

The first two years were devoted to gathering information concerning the Eastern Churches, both abroad and in this country, and in making contacts with their leaders. The visits of several distinguished representatives of those Churches to this country helped materially to interpret their spirit and their desire for a larger fellowship with the Churches of the West. Their attendance at the Universal Christian Conference on Life and Work, at Stockholm, in 1925, (and their subsequent participation in the Continuation Committee), and the part taken by the Eastern Churches in the World Conference on Faith and Order at Lausanne, have accustomed them to cooperation with the Western religious world, and have laid the basis for closer and more cordial relations in the future.

Two outstanding achievements can be recorded by the Federal Council's Committee. First, the mission of Dr. W. W. Peet to the Near East as an ambassador of goodwill, and second, the establishment, with the cooperation of the Central Bureau for Relief and the Near East Relief, of three scholarships for Eastern students to theological colleges in the United States.

With the cooperation of the Near East Relief, the American Board, the American Bible Society, the Presbyterian Board of Foreign Missions, and the Y. M. C. A., funds were secured to cover Dr. Peet's salary and expenses, and in July, 1926, Dr. Peet sailed for Athens for the purpose of promoting mutual understanding between the American Churches and the Eastern Churches.

Having behind him a long period of service in the Near East as representative of the American Board and the American Bible Society, and having during that time proven himself the true friend of the Eastern Churches and the benefactor of their people in their times of distress, Dr. Peet was ideally fitted to represent the Federal Council in that section of the world, and to carry out with sympathy and understanding his unique mission of conveying to the Eastern Churches a message of goodwill from the Churches of America and of assuring them that we stand ready to cooperate with them in any feasible way in the building up of the Kingdom of God in the Near East.

The following extract from a letter written from the field is indicative of Dr. Peet's reactions to the situation in the Near East:

> "It seems to be taken for granted by the Prelates of the Eastern Churches that my mission marks the end of that feature of American mission work which has been in the past characterized by an effort to gather groups of people out of the old Churches into separate communions. I am pleased that this view of my mission is thus interpreted, for my strong conviction is that the day for this feature of missionary work is past.
>
> "The spirit of persecution has now died out in the old Churches. Experience has taught the futility of this method of control. The way is now open for these educated native Christians led by the missionaries to work with like-minded souls in the old Churches for such unity as will make a strong Christian body, whose influence can be made powerful in setting forth Christian and moral truth in all these lands. It is unity rather than division that is needed in the East at this time to stem the tide of irreligion and indifference that is far too strong throughout the East."

As part of his task of laying the foundation for constructive cooperation in the future, Dr. Peet made arrangements for the selection and sending to America of the first two Eastern Church fellowship students,—Archimandrite Panteleimon Papayeoryiou of Greece and Mr. Florea Galdau, of Rumania; both of whom arrived in this country in January, the former to study at Philadelphia, the latter at the General Theological Seminary in New York. Both men have won high praise from the authorities at the colleges to which they were assigned. A third man, Deacon Leontius Leontiou, arrived in September, his coming having been made possible through the good offices of Dr. George Stewart, a member of our Committee.

The thought in bringing these men over here is to enable them primarily to study the life and work of the American Churches, particularly with regard to social welfare programs, missions, and Sunday Schools. Their experiences in these fields, which are new to the Eastern Church, will be of tremendous value to them on their return to their respective countries. As each fellowship man is expected to stay about two years, there is no danger of a hasty survey or one-sided impression such as even the most observant visitor is apt to carry away.

The Commission has been host recently to His Grace, the Bishop of Corinth, and at a luncheon meeting on October 2, 1928, heard with much sympathy his story of the devastation wrought by the earthquake of April 22 in the province and city of Corinth, and his plea for the rebuilding of the ruined Cathedral of St. Paul at Corinth. The General Secretary of the Federal Council had seen the devastated region during his visit to Europe in the early summer, and had sent cabled reports urging immediate help. His report on his visitation to the Eastern Churches in 1928 contains

this interesting survey of the status of the relations between the Eastern Churches and those of the West, and the relations between the various Eastern Churches themselves:

"While the newer relation of the ancient churches of the Near East to the Protestant churches is perhaps more in principle than in practice, it is gradually assuming more vital form. A new generation of priests and students has a new outlook on the world. An increasing number of the leaders of these churches are becoming informed about and interested in the churches of the West. They have much to contribute to our common Christian spirit and life. They have an opportunity to render mediatorial service in those countries where Protestant churches are among political minorities and there are instances of the desire of their leaders to fulfill it.

"The Near East Relief has rendered a great service to our churches in this field, and its work should be continued and supported so as to complete its present program. Failure to do this would be a calamity.

"There are visible signs of a new outlook. One of the largest popular meetings of an evangelical nature that I addressed was at a park in Bucarest, conducted by the Orthodox Church. In many countries the Orthodox Churches have great political and social influence. At Corinth it was gratifying to note that the entire relief work was in the hands of the Bishop and he was handling it with evident efficiency. The plan for bringing promising theological students of the Orthodox faith to our American seminaries for study constitutes one of our most important relationships with the Eastern Churches and should be further developed.

"There are several agencies of a foreign mission and educational nature in sections where the Orthodox churches are the churches of the people, and they should understand each other and have a program common to all in principle. It is recommended that our Committee on Relations with the Eastern Churches invite an early conference, for at least a day, of representatives of the agencies concerned."

CHARLES H. BRENT,
Chairman

WM. C. EMHARDT,
Acting Secretary

FINANCIAL AND FIDUCIARY MATTERS

This Committee, in December, 1923, was authorized by the Executive Committee of the Federal Council of the Churches of Christ in America, to promote a program of service described in the following terms:

"The fields of usefulness for such a committee are numerous. The following now appear, and others doubtless will disclose themselves as experience broadens. The committee may render important service,

1. By formulating canons of wise public giving;

2. By encouraging the intelligent understanding of the broad field of charitable purposes and the portions and classes of the human race needing assistance, with a view to aiding in the selection of wise charitable purposes and suitable means of benefaction;

3. By furnishing information regarding agencies for the promotion of charitable purposes generally, or in particular fields of charity, including corporate names and similar details;

4. By sharing information with boards and missionary societies, when desired, respecting accounting, auditing, and the custody and safeguarding of trust funds;

5. By encouraging a sound policy in the selection, constitution and operation of committees and other agencies for distribution of funds to be shared by a group of charities, cooperating within certain fields with various organized Trusts;

6. By encouraging the making of better wills with a view to the prevention of unnecessary litigation, cooperating with Bar Associations of certain states and of the nation, and with similar bodies, in similar efforts;

7. By furnishing the cooperating agencies a codification of the laws of various states covering wills, legacies, inheritances, taxes, and similar matters and by aiding, under certain conditions, in securing better legislation pertaining to these subjects;

8. By serving as a clearing house, for sharing information respecting the fruitful experiences of boards and societies in making annuity contracts, in handling annuity funds and other trust obligations;

9. By serving at some time, if conditions justify, as a center or channel of common publicity for Protestantism, concerning benevolence and finance, less probably through the public press than by securing the publication of suitable literature upon a wide variety of themes falling within the general field of these subjects enumerated.

"It is interesting and significant to discover that a large number of laymen, lawyers, bankers and trust officers are concerned in the humanitarian and missionary aspects of benevolence and would welcome the opportunity to cooperate with a central, unified agency of the churches in efforts to prevent entaglements and obscurities and to avoid litigation.

"The committee recommends that it be empowered to put into operation such portions of a program in any of the above fields of usefulness as may be approved from time to time by the Administrative Committee."

The committee serves, in cooperative investigations and conferences, the following groups:—(1) Church Boards; the Home Mission Boards, about 70 in number, through the Home Missions Council and the Council of Women for Home Missions, about 130 Foreign Mission Boards through the Foreign Missions Conference, about 20 Church Educational Boards through the Council of Church Boards of Education and about a dozen Church Pension Boards; (2) Educational organizations; in addition to members of the Council of Church Boards of Education, a very large number of Colleges, whose Presidents and Treasurers turn directly to the Committee, and also the Association of American Colleges, which has created a permanent commission on Trusts and Endowment Funds, of which the Chairman of this Committee is a member; (3) the Christian Associations of young men and young women, through their national organizations; (4) Social Workers, through the National Council of Social Workers; and many of these, particularly the hospitals, in direct relations; (5) the Community Chests of the country, about 130 in number through their national organization. (6) With several of the charitable and educational foundations of the country, and specialists in this field the committee has direct and intimate relations.

The Committee approves and promotes five ways of building up permanent funds:—(1) the direct and absolute gift; (2) conditional gifts, sometimes spoken of as annuity contracts, or "annuity bonds"; (3) living trusts; (4) bequests by life insurance and (5) bequests by will.

The Committee seeks to promote understanding and mutual helpfulness between the following participants in structural charity:—

(1) Organizations and causes, worthy and needy; (2) people who are able and desire to aid; (3) lawyers, who write wills and other legal documents in making charitable purposes effective; (4) bankers and trust companies, frequently called upon to advise and themselves able to serve as trustees; (5) life insurance underwriters, who help men provide for the future of their families and with equal facilities can help provide for the future of charities.

During the quadrennium the Committee has held four important conferences which have attracted nationwide attention:—two conferences in Atlantic City (1925 and 1927) devoted to general subjects centering around the principal theme of the wise handling of permanent funds, and two in New York City (April, 1927 and November, 1928) dealing exclusively with the issuing of what have inappropriately been named "annuity bonds" and may more properly be termed "conditional gifts" or "annuity

contracts." The results of these conferences have been published in book form and have been widely distributed through purchase by ecclesiastical boards, educational institutions, bankers, trust companies and life insurance underwriters. The Committee has published a series of little pamphlets under the general caption of "wise public giving." These have run up to No. 29. One of these has been printed in an edition of 47,000.

Correspondence, varied in kind and increasing in volume, has come to the office. The Committee is not engaged in soliciting funds nor does it point out objects worthy of gifts, but limits its activities to the field of instruments and methods by which objects already in the minds of benevolent persons may be accomplished so as to avoid uncertainty, litigation and waste; and also by which the exercise of discretion at some future time may be secured, when conditions have changed so as to make modification of original intentions advisable.

The Committee has had the cooperation of men who, though disclaiming to be "expert" are, nevertheless, particularly and wisely conversant with the legal and financial aspects of benevolence in its continuance and far reach.

Out of the conferences which have been held has risen a desire for specialized investigation and assistance which has resulted in the appointment of sub-committees in the following fields: Annuities, Church Fire Insurance, Legislation, Pensions and Ethics in Investments.

The Committee is prepared to furnish donors and testators, or their legal advisers, the corporate titles of ecclesiastical and educational organizations. Its assistance is rendered without charge and information coming to it is treated as confidential.

ALFRED WILLIAMS ANTHONY, *Chairman.*

MERCY AND RELIEF

By action of the Quadrennial Meeting of the Federal Council, at Atlanta, Ga., in 1924, a Committee on Mercy and Relief was established as a standing committee of the Council. This new agency was organized primarily for the purpose of enabling the churches to act promptly and unitedly in their own name in appealing for the relief of suffering when great emergencies arise.

The point of view underlying the development of the Committee was formulated at the Atlanta meeting of the Council:

> "There should be provision for more immediate, more adequate and better equipped effort by the Churches to meet the great human emergencies, which arise from time to time and which the Churches should meet in their own name, or rather in Christ's name, with such works of mercy and relief as will express to the world the love of Christ going out to men through His Church. The right and obligation of the Churches to do such work have always been recognized by them. There has been a tendency, however, to transfer many activities into the hands of temporary agencies created when disasters occur or of permanent organizations existing apart from any direct association with the Churches. This tendency, often quite satisfactory in results, has developed to a point where the question must be raised as to whether the Churches will practically relinquish such services altogether. The impossibility of this relinquishment is realized when one recognizes that thereby the Churches would largely lose the invaluable power of Christian testimony which deeds of serving love possess. Although the various special agencies which have been created are richly supported, and should continue to be supported, by the members of the Churches, and although they freely acknowledge that support, some of these agencies cannot by their very nature convey to the recipients of relief nor to mankind at large any open and direct testimony as to the Christian love which prompted the support."

The work of the Committee during the quadrennium has been carried out in accordance with the following general policy formulated by the Committee and approved by the Administrative Committee of the Federal Council:

> "1. In the establishment of this committee, the Federal Council of the Churches aims to provide an instrumentality through which the Protestant Churches can unitedly determine and discharge their responsibility amid any conditions which appeal for Christian mercy and relief. It seeks to be the common servant and agency of the Churches in prosecuting such activities.
>
> "2. According to the committee's title, its work is to be so guided that it will constantly be a testimony of Christian mercy. This motive must never be clouded, if the true desire of the Churches is to be served. The generous response which Christian charity makes to the call of great emergencies ought to be of such a character as to make it clear that the response is prompted by distinctly Christian impulses, and springs out of the very heart of our Christian faith. The Church

of Christ cannot surrender the duty and the joy of testifying, by its deeds, to the Christian love which prompts it to help the suffering.

"3. The committee's title further indicates that its work is to be purely one of *relief*. Special interest will center around the duty of the Churches in connection with great emergencies and disasters. These will generally require the awakening of the Churches to the need and the raising of substantial sums of money without a moment's delay.

"4. The great work done by such organizations as the American Red Cross and the American Relief Administration is heartily recognized, while it is also recognized that they cannot at all times meet, because of their very character, the need of the Churches described in No. 2 above. No interference with such organizations is contemplated. Much rather will cooperation with them be sought, in so far as will conserve the principles in No. 2 and No. 3 above. Full cooperation will also be sought with organizations that arise upon a stricken field.

"5. The committee will also serve as a central clearing-house through which the Churches may consider, if desired, their relationship to general agencies of relief.

"6. In the distribution of funds, it will be the established policy of the committee to proceed without regard to denominational considerations, the sole purpose being to provide relief in the name of Christ. The privilege of denominational designation and distribution may, however, be arranged if the denomination possesses adequate channels of distribution, and will carry on the distribution regardless of denominational affiliations or denominational extension.

"7. Whenever an emergency or disaster occurs, for which it appears that satisfactory provision does not exist, the committee will be convened immediately, in order to consider without delay whether the case is one on which the committee should act."

In order to facilitate the functioning of the Committee and at the same time obviate the necessity of setting up a new staff, it was agreed that the Federal Council's Commission on the Church and Social Service should provide the executive direction in the case of any disaster occurring in this country, and that the Commission on International Justice and Goodwill should have similar responsibility in the event of foreign disasters.

In 1926, the Florida hurricane afforded the first opportunity for the Committee on Mercy and Relief to function in a definite way. Dr. Worth M. Tippy, Executive Secretary of the Federal Council's Commission on the Church and Social Service, went immediately to the storm area with the double purpose of gathering publicity for the Red Cross campaign for funds and of studying what the churches should do in future disasters.

In 1927, the Mississippi flood provided a second responsibility with which the Committee had to deal. Dr. Tippy started for the scene of the disaster as a representative of the Churches as soon as its gravity was apparent. His previous experience in Florida made it possible for him to bring needed counsel and assistance to the local churches in the area of the flood and also to cooperate

effectively with the American Red Cross in securing the cooperation of the Churches.

As a result of this experience, a more definite procedure for dealing with future disasters in this country was formulated:

> "The representatives (of the Federal Council) will at once form contacts with pastors and congregations in the area, bringing to them the sympathy of the Federal Council and of the national churches, but also cooperating with them in dealing with the grave emergency problems confronting them. The assistance given will take varying forms in different kinds of disaster. It is to be remembered that in all instances the Christian congregations are vitally related to public morals in a disaster and to the restoration of normal conditions in families and community life. . . .
>
> "The Committee asks authority to arrange with the American Red Cross the method whereby the field of distress shall be open to the representative of the Federal Council and the representative of the national churches, and whereby further assistance may be provided for them. In turn, these representatives can, through press releases and other methods, assist the Red Cross campaign for disaster relief funds on each occasion. They can especially rally the pastors and congregations everywhere to the support of such a campaign.
>
> "The Committee on Mercy and Relief is of the opinion, furthermore, that much should be done to prepare pastors and congregations everywhere for emergencies which they may have to face at any time. It would, for instance, seem desirable that a brief manual on disaster relief be considered, especially planned to present the opportunity for service offered to local churches at a time of distress."

In the spring of 1928, when reports from China indicated the existence of a famine of serious proportions, the Federal Council's Committee joined with the Committee of Reference and Counsel of the Foreign Missions Conference of North America in inaugrating an agency known as China Famine Relief, for the purpose of raising funds to alleviate the suffering in China. A grant of $50,000 by the Committee of Reference and Counsel from the trust fund turned over to it at the completion of the former campaign for China famine relief was put at the disposal of the new organization for its preliminary expenses.

The funds raised in this country are disbursed through the permanent organization in China known as the International Famine Relief Commission, with headquarters in Peking. The major policy followed has been to undertake the building of dikes, canals, roads and other public works, especially those which will contribute to the prevention of future famines, and to recruit the laborers from among the famine sufferers. In this way, a constructive service is being performed for the welfare of China at the same time that lives are being saved.

FREDERICK H. KNUBEL, *Chairman.*

ARMY AND NAVY CHAPLAINS

The activities of the Federal Council of Churches in behalf of the Chaplains of the Army and Navy began early in 1914. The first business of which there is any record relates to a bill designed to secure greatly increased provision for the moral and religious needs of the naval forces. At a hearing on this bill on January 20, 1914, the Federal Council was represented by Dr. Charles S. Macfarland, Dr. H. K. Carroll, and Dr. Wallace Radcliffe. The progress of this bill was watched with the greatest care, strenuous efforts were made to secure its passage, and after numerous vicissitudes it was passed, somewhat amended, and signed by the President. From that time until now there has been constant effort to cooperate with both the War and Navy Departments in connection with legislation and other matters of general concern.

On September 1st of that year at a meeting held in Detroit there was formed an "Association for the Promotion of the Moral and Religious Welfare of Our Soldiers and Sailors." Its membership consisted of Chaplains in the United States service, in the Grand Army of the Republic, among Confederate Veterans, together with representatives of Churches and other interested persons. Dr. Carroll was elected its secretary. Later this organization became known as the "Religious Welfare League for the Army and Navy." It undertook to follow numerous lines of work, cooperating with the Advisory Committee of the Federal Council in Washington. However, after the retirement of Dr. Carroll as associate secretary of the Federal Council, at the Washington Office, the work of the organization appears to have lapsed and later its functions were taken over entirely by the Council's Advisory Committee.

The Roman Catholic Church had had its representative in Washington for some years prepared to supply candidates for appointment both in the Army and the Navy; the Protestant bodies in only a few cases had anyone so authorized. It was obvious that the large increase of Chaplains evidently called for closer cooperation on the part of Protestant denominations. The first step taken was the appointment in several communions of denominational commissions on Chaplains, officially representing these bodies. Later a denominational apportionment was agreed upon for the first time, effective in October, 1916.

In this year special effort was made to remove discriminations long operative against Chaplains in the matter of pay and allowances and in rank. Finally an amendment to the law granted

the Chaplains the same pay as others of the same grade. This is an example of the way in which, step by step, through the years legislation has been secured improving the status of Chaplains. Such bills introduced by the government departments have been given endorsement by the Committee, and earnest endeavors have been made to secure suitable action.

War-Time Service

During the spring of 1917, when America entered the World War, it became necessary to effect reorganization in Washington. A separate Committee on Army and Navy Chaplains was selected, its personnel including representatives officially connected with denominational committees.

During the period when America was at war, the office was called upon to render service of very great importance and it became a center of unceasing activity. There was an urgent call for thousands of Chaplains, in order that proper ministry might be given to the millions of men being called into service. The outstanding task was twofold: (1) the securing of properly qualified Chaplains of such character as would worthily represent the churches of the country; (2) making their work as Chaplains as effective as possible. Before the Armistice a total of 7,931 applications had been received by the office. These were all carefully investigated; 2,592 applications were approved for chaplaincies in the Army and 139 in the Navy. Of these 1,317 were commissioned in the Army and 122 in the Navy. During this period systematic camp visitations were planned and carried out, in order to promote the efficiency of these many new Chaplains. It would be difficult to overestimate the value of the General Committee on Army and Navy Chaplains as a central agency of the major Protestant denominations during the nineteen months in which America participated in the war.

To secure the necessary proportionate increase of Chaplains, it became essential to get special legislation and here again the Committee planned for the introduction of the bill and worked successfully in behalf of its enactment. This legislation provided for one Chaplain for every 1,200 men during the emergency of war. Dr. Macfarland represented the Committee in France as its commissioner in 1918.

Peace-Time Plans

When the war was over and the Army largely demobilized, plans for reorganization became necessary and at this time the opportunity arose for securing adequate legislation of a more permanent character. A bill was finally passed in May, 1920,

designating the proportion of one Chaplain for every 1,200 officers and enlisted men. It included also definite provisions for rank, pay and allowances from First Lieutenant to Lt. Colonel. Provision was made for a Chief Chaplain, serving for four years with the rank of Colonel during that time and with two assistants. Thus, for the first time, a positive ratio was established, and items of pay and promotion were brought into conformity with other officers and practically a Chaplains' Corps established. This was a forward step which really marked a new era for religious service in the Army.

Shortly thereafter Major John T. Axton on recommendation of a special committee, was appointed Chief of Chaplains. Chaplain Axton entered upon his duties with characteristic enthusiasm and performed them with remarkable efficiency for a period of almost eight years. With exceptional organizing ability and high ideals, he has rendered a service in this position of incalculable value.

While there was no definite provision in legislation affecting the Navy for a Chief Chaplain, Captain John B. Frazier was detailed as Chief of the Chaplains' Corps. He discharged his duties in this capacity with admirable judgment and fine ability.

The need for special training of ministers entering the Chaplaincy was realized at an early date. After conference with the War Department, shortly after the beginning of the war, the plans agreed upon were adopted and the first Chaplains' Training School at Fort Monroe, Virginia, established March 1st, 1918. Later it was transferred to Camp Zachary Taylor, near Louisville, Kentucky. Over 1,200 attended these two schools. This idea proved so successful that it became a permanent feature of Army regulations and such a school has been conducted in various places annually since that time.

In connection with the plans for Army reorganization, the question of quotas was raised. During the war these had been 62% for Protestant Chaplains and 38% for Roman Catholics. No definite action was taken until several years later, but this proportion was ultimately altered. The proportion now is 75% and 25% respectively. The same percentage of quotas prevails in the Navy.

Promoting Interest and Efficiency

Special stress was laid upon awakening the interest of the churches and making them more keenly aware of the need for religious work in the Army and Navy and of the services rendered by the Chaplains. Through the agency of this committee it was possible to assure the Chaplains of the encouragement and support of the entire constituency. The effort expended in assisting

individual Chaplains was an important feature. Especial mention should be made of the splendid service rendered through this period and the four years succeeding by Bishop William F. McDowell, who was chairman of the committee. His wise counsel, brotherly sympathy and able leadership were a factor of the first importance in making its work successful.

During the ensuing quadrennium additional effort was made to secure a better status for Chaplains and to retain their number at the proper strength. In this matter the committee was only partially successful, but it did aid in securing action which kept the number of Army Chaplains on active duty up to 125, beginning with January 1923.

Through these years, as well as during the war period, Dr. Charles S. Macfarland has given of his time freely and helpfully in the solution of many problems and in numerous forms of valuable service. One especially fruitful item has been the holding of conferences in various Corps Areas under his leadership. In addition to this, a still larger conference was called by the Secretary of War to which he invited religious leaders to discuss ways by which a more effective spiritual ministry might be made possible for the enlisted men of the Army.

A plan was also inaugurated to secure a large number of Chaplains for the Reserve Corps of the Army. These were of two classes; first, outstanding leaders in the Church who by this connection might make themselves more influential; and second, young men of such qualifications as might make them suitable for field duty if needed. By the close of 1923 this number had reached almost one thousand and it is now more than 1,300. Of this number some two hundred or more serve annually in the training camps each summer.

Under authorization of the Secretary of War a codification of the regulations pertaining to Chaplains was published in 1923. This gave assurance that from this time forward the Chaplain would be able to devote his time and strength in greater measure to his specifically spiritual work.

Statistics published in 1924 by the Chief of Chaplains of the Army reveal the fact that over 15,000 religious services of various kinds had been held, with a total attendance of more than 1,300,000.

Each year during this quadrennium a special commission visited cemeteries in France, watching their progress and giving any counsel desired. Dr. Macfarland has continued such visitation to the present time and has reported regularly concerning the conditions which he found at the cemeteries, the present situation being most satisfactory.

In November 1921 Captain Evan W. Scott was appointed head

of the Chaplains' Division of the Navy and under his wise administration for five years there was a steady development in the efficiency of the service rendered among the Chaplains in that branch of the service.

For a while the law provided for a total of 150 Chaplains in the Navy. Later for 100. But actually the appropriation made by Congress has permitted the employment of only 85. Despite this fact it is a pleasure to record that the personnel of this body has been most satisfactory.

One interesting item in connection with the Navy is a circulating library for Chaplains which has been used widely and with great profit to the members of the corps. A similar library is also in use in the Army.

Preceding the interment of America's Unknown Soldier, the first group which made its way to the rotunda of the Capitol on November 10, 1921, to place a floral offering upon the bier was that of the General Committee on Army and Navy Chaplains, whose chairman offered a suitable prayer.

The Past Quadrennium

When, after seven years of conspicuous service, Bishop William F. McDowell retired as chairman, Dr. W. S. Abernethy, pastor of Calvary Baptist Church in Washington, was appointed as his successor.

During each of the past four years, two or three meetings of the committee have been held annually. Such reorganization as conditions required has been made and the work has proceeded in a satisfactory manner.

Each year there has been held in Washington a conference of Chaplains of the Regular Army and Reserve Corps whose stations are in the vicinity of that city. These were called by the War Department and held under its auspices. Numerous problems covering the procurement, training, duties and civilian relations of Chaplains have been discussed in a very helpful manner.

An interesting experiment undertaken for the first time in the summer training camps of the Second Corps Area in 1925 was the Church Parade on Sundays followed by religious services, each man going to that of his own faith. These have proved so satisfactory that they are now a part of the regular routine.

The records giving the number of religious services and the attendance thereat both in the Army and the Navy, have continued on a high level. This fact has been most encouraging to the Chaplains in charge and they show what can be done by properly qualified men working out a carefully planned program.

The number of Army Chaplains has remained about the same. It is now 120 in the Army, with five vacancies which will be filled shortly. The needs are such that this number should be increased by at least 25% (and in the Navy also) in order to meet the minimum requirements for carrying on adequately the religious work. However, it has not been possible to secure appropriations from Congress for a larger number.

Each year group conferences of Navy Chaplains have been held when it was possible to bring together a considerable number at one place. These have proved most valuable to all who were able to attend them.

An item of particular interest is the fact that the President requested the assignment of a Chaplain to the U.S.S. MAYFLOWER, the yacht maintained for his use, whenever that vessel is absent from port over the week-end. A Chaplain has been detailed for that duty and has served upon call. In this way the President has set a notable example which has had a wholesome effect throughout the entire navy.

At each session of Congress during the past quadrennium legislation has been introduced, at first through the efforts of this committee and later by the War Department itself, proposing to remove discriminations existing in the present status of Army Chaplains, and to secure the increased personnel needed. However, because of the urgency of many other matters and the crowded condition of the calendar, it has not been possible to secure the passage of any bill thus far.

On May 5, 1924, with profoundly impressive ceremonies and in the presence of families of the deceased, the beautiful Cenotaph erected to the memory of the twenty-three Chaplains who died in the war was unveiled. This is located in Arlington National Cemetery, just across the river from Washington. A large bronze tablet on the cenotaph bears the names of ministers and priests representing thirteen denominations.

Each summer Dr. Charles S. Macfarland, who is a major in the Reserve Corps, has made an extended visitation to the Army posts and camps in the first, second and third corps areas. He has visited usually between fifteen and twenty camps each year, conferring with commanding officers and Chaplains in an effort to learn accurately existing conditions and to make suggestions for their improvement. Following his return an extended report has been printed and distributed widely. Many of the suggestions which he has made have been adopted by the War Department.

It is the custom of the committee to prepare and issue annually several pamphlets dealing with its activities and calling attention to what the Chaplains are doing all over the world.

One such publication also includes items from the annual report of the Chief of Chaplains of the Army or the Chief of the Chaplains' Division of the Navy, or both.

In July, 1926, Captain Evan W. Scott was succeeded as Chief of the Chaplains' Division of the Navy by Captain Curtis H. Dickins. According to Navy regulations, one is not permitted to serve more than a single tour of duty in this position.

In April, 1928, Colonel John T. Axton, Chief of Chaplains of the Army, was retired from active duty on account of physical disabilities incident to the service. He had spent twenty-five years in the chaplaincy, where his influence had been of the highest character during this entire time. By way of expressing appreciation at the time of his retirement, a luncheon was given and a suitable testimonial presented. Some time before Reserve Corps Chaplains and numerous other friends had presented Colonel Axton with a new automobile upon the completion of twenty-five years of active service with the Army. He was succeeded in April, 1928, by Chaplain Edmund P. Easterbrook.

Conclusion

The history of these years bears unquestioned testimony to the need of a central agency such as the General Committee on Army and Navy Chaplains has been as the officially appointed representative of twenty denominations, including also the Y.M.C.A. It has been the aim of the Committee to pursue such policies as were approved by the denominations and be a clearing house for them. This arrangement has proved a great convenience to the War and Navy Departments, as well as to the churches, and there is every reason why it should be continued in the future.

W. S. Abernethy,
Chairman

W. L. Darby,
Secretary

RELIGIOUS WORK ON THE CANAL ZONE

The Committee on Religious Work on the Canal Zone has continued to sponsor and secure financial assistance for the Union Church on the Canal Zone, throughout the quadrennium. The outstanding event of the four years was the dedication, on January 24, 1926, of the new Union Church at Balboa. The completion of the church, together with its pipe-organ and furnishings, represented the consummation of the efforts of ten years. The total cost was about $130,000, being provided by residents of the Canal Zone, by individuals in the United States and by contributions from the following missionary boards: Baptist (North), Congregational, Methodist Episcopal, Methodist Episcopal (South), Presbyterian, United Presbyterian, Reformed in America.

The Union Church on the Canal Zone comprises four congregations, located at the termini of the Canal and at the great locks: Cristobal, Gatun, Pedro Miguel and Balboa. Balboa and Cristobal now have excellent buildings and modern equipment, made possible by the sacrificial spirit of the people on the Zone, combined with the generosity of friends in the United States.

The Committee believes that it is of the utmost importance that a small but adequate church building be erected at the Gatun Locks. The Government has offered the use of an excellent location. It is hoped that some friend or group of friends may be led to contribute the $25,000 which would provide for a satisfactory edifice.

David G. Wylie, *Chairman*
Roy B. Guild, *Secretary*

EDITORIAL COUNCIL OF THE RELIGIOUS PRESS

The Editorial Council of the Religious Press came into being at the special meeting of the Federal Council of Churches, held in Cleveland in 1919. From the outset, it has served as a means of bringing the editors of the religious press into friendly fellowship. During the present quadrennium, it has developed also into an important clearing-house for common problems, and has afforded an opportunity for an interchange of methods and experience which has been of genuine value.

Beginning in 1926, there has been, each June, an annual conference of two days attended by editors and other representatives of the publications of most of the major denominations. These meetings have been devoted exclusively to the consideration of practical questions affecting religious journalism and the building up of a better status for the religious press. Prior to 1926, there had been various meetings for mutual acquaintance and inspiration, but little attempt to deal with practical problems.

At the last annual meeting of the Editorial Council, held in Cincinnati, Ohio, in June, 1928, two of the most important questions now confronting the editors were singled out for careful study, namely, the building up of a better advertising constituency for the religious press and the possibility of a syndicate which would provide articles and news of high quality.

Through the offices of the Editorial Council, several important treatises on religious journalism have been made available for all the editors, including an address by Dr. S. Parkes Cadman on "The Indebtedness of the Church to the Religious Press," an address by Dr. W. E. Gilroy, Editor of the *Congregationalist,* on "The Province and Problems of Religious Journalism," and another address by Bishop Francis J. McConnell.

The Massachusetts Federation of Churches has given a stimulus to the work of the religious press through an interdenominational campaign in that state, carried on under the slogan, "A Church Paper in Every Church Home." It would be helpful if the Federal Council would recommend such a procedure to the entire country.

PAUL S. LEINBACH, *Chairman.*

THE WASHINGTON COMMITTEE

At the annual meeting of the Executive Committee in 1913, it became evident that a headquarters of the Council should be established in the national capital. There was constant occasion for consultation with national agencies and the prosecution of other tasks centering there. Consequently the Washington office was established in the month of February, 1914, and an Associate Secretary, Dr. H. K. Carroll, placed in charge. An Advisory Committee was nominated to and approved by the Administrative Committee.

Statistics of the religious denominations were issued annually and widely used throughout the country. The preparation of these statistics continued to be an important phase of the work of the Washington office until the transfer of this function to the New York office in 1926.

During the first year, the office was supported in part by the Home Missions Council, and the Associate Secretary gave a part of his time to the work of that body. Contacts were established with national bodies having offices in the city. Visits were made frequently to offices in the various government departments and contacts established with Washington churches so as to secure the largest measure of local cooperation.

Within a short time the need developed of an annual directory, giving accurate information about churches, boards and related organizations, including statistics of all denominations. Consequently, instruction was given which led to the preparation of the "Federal Council Yearbook of the Churches" which later came to be called the "Handbook of the Churches." This proved to be an exceedingly helpful service.

In 1916, considerable assistance was given to the organization plans of the American Peace Centenary Committee, a pamphlet of more than one hundred pages being printed and sent to over 50,000 ministers, accompanied by a letter urging the observance of the centenary. When war appeared on the horizon, special effort was given to organizing the churches for Red Cross service and later to establishing contacts with the various government departments in order to render necessary assistance in connection with activities brought on by the war. For example, a letter was formulated and mailed with two pamphlets enclosed to 87,000 ministers regarding the food problem, which the Department of Agriculture reported to be critical.

In 1919, the Washington Committee was reorganized on account of the fact that a special Committee on Army and Navy

Chaplains became necessary. The Washington office, however, continued to function in connection with other matters, as there were many ways in which it could serve the Federal Council and its constituent bodies.

The purpose of the Washington Office may be briefly stated as two-fold: first, conveying to the various departments of government the expressed mind of the churches, either of individual bodies or as represented in the Federal Council, concerning moral and religious questions as these touch national and international relations; and secondly, ascertaining for the constituent bodies, and for the Federal Council as representing them, the attitude of the Government and its various departments in relation to actions involving the moral and religious welfare of the country and of the nations of the world. As a part of this distinctive work it is also the privilege of the committee to render service in answering inquiries made by the Government and its various departments in Washington concerning the Church, its progress and development, and its actions in matters of national and international concern. The Committee is not a separate department of the Council but works in close cooperation with all its commissions and committees, rendering needed service to them in the national capital.

One of the outstanding activities of the Committee's work was the participation in the Conference on Limitation of Armament, first in impressing upon the Government the ardent desire of the religious leadership of the country for such a conference, and secondly, in conveying to the representatives of the countries represented in this conference the goodwill of the churches of America. This was done through conference with representatives of the Washington Committee and representatives of each of the countries sending delegates to the Conference on Limitation of Armament. Through these conferences most favorable impressions were made as to the attitude of goodwill on the part of this country. On November 24, 1921, a great Thanksgiving service, planned by the Washington Office, was held in the Calvary Baptist Church, and attended, upon special invitation, by the President of the United States, the Secretary of State, others of the official circle and many of the delegates from the various countries represented at the Conference on Limitation of Armament.

The Committee has been able to render valued service to mission boards and others in connection with securing passports. Such assistance has helped many times in preventing delay and speeding missionaries on their way to their fields.

In 1919, Dr. E. O. Watson entered upon the duties of Secretary and for five years made invaluable contacts and by his

wise management of affairs put the office on a secure basis. In the fall of 1924, Dr. Watson had a long illness which finally made necessary his resignation. Through the year 1925, Dr. W. L. Darby, Executive Secretary of the Washington Federation of Churches, gave his service as acting Secretary, and at the expiration of that time was appointed Secretary, giving a part of his time to the Washington office.

In 1926 various changes were made in the personnel of the Committee, the most important being the addition of three women who are officially connected with national organizations, either missionary or temperance, and six men associated with various national groups. This brought the total membership to thirty-six and it has remained in the neighborhood of that number to the present time.

During the past few years an important function of the Committee has been the showing of special courtesy to distinguished visitors from abroad. On at least a dozen occasions men and women of international prominence have been entertained under its auspices. These gatherings have afforded an unusual opportunity for mutual acquaintance which has proved of great value in securing a better understanding and a spirit of goodwill.

In October, 1926, Dr. S. Parkes Cadman, the President of the Federal Council, was the guest of honor at a luncheon given under the joint auspices of the Washington Committee and the Washington Federation of Churches. There assembled on this occasion the largest group of representative Christian leaders in Washington churches ever brought together for any such purpose, the attendance being 377, about two-thirds of whom were laymen. These represented more than one hundred different congregations in fifteen denominations.

With the passage of the years it becomes increasingly evident that the maintenance of such an office is an essential feature of the Council's work. The Committee in charge meets two or three times a year and business matters requiring attention during the interim are referred to various sub-committees which are called together as occasion requires. Dr. Macfarland, the senior General Secretary, comes to the city several times each year and gives advice and assistance during these visits as well as through correspondence from his office in New York. Much of the actual work done by the Secretary and office staff is in connection with the General Committee on Army and Navy Chaplains, whose report occurs elsewhere.

WILLIAM F. MCDOWELL,
Chairman
W. L. DARBY, *Secretary*

Statements of Cooperating, Affiliated and Consultative Bodies

HOME MISSIONS COUNCIL

The Home Missions Council is rejoicing in the new working relationship it has with the Federal Council of the Churches of Christ in America. The first year of this relationship has demonstrated its wisdom. It has enlarged our contacts and outreach, enriched our fellowship and greatly strengthened our hands for the work.

In the reorganization and readjustment of the Council, its functions have been more clearly defined and its program greatly enlarged. It is trying to see its task in the largest possible way, and to approach it with the most practical program. It conceives its functions to be just what its name implies—a Council of Home Missions. It seeks to promote between its forty-three constituent boards, fellowship, conference and cooperation in the discharge of our common responsibility for making America Christian.

The work of the Council proceeds along three general lines:—

First: Through five standing committees it promotes fellowship, conference and cooperation in every phase of the Home Mission enterprise—Church Building and Architecture, Rural Church Work, City Work, Comity and Publicity and Promotion.

Second: In cooperation with the Council of Women for Home Missions it administers for the boards two lines of work—Religious Work Directors in eight Government Indian schools and Bureau of Reference for Migrating People, serving the immigrants that are coming to our country by bringing them into touch with the churches in communities where they locate.

Third: Special lines of cooperative work with affiliated organizations, such as the Federal Council, the Interdenominational Council for Spanish-speaking People, State Home Missions Councils, state and local Church Federations, etc.

In addition to these general lines of cooperative activity the Home Missions Council is now promoting two special enterprises with the cooperation of the Federal Council of Churches and the Council of Women for Home Missions.

(*a*) The Five Year Program of Survey and Adjustment in the realm of interdenominational comity in the field of Home

Missions. This was the outgrowth of the National Church Comity Conference held at Cleveland, Ohio, January, 1928. This program contemplates a survey of the entire country to discover the religious conditions with special reference to overchurching in small towns and in the open country, and also inadequate churching and overlooking of communities. The survey, which is a simple fact-finding procedure is for the purpose of making the necessary adjustments indicated by the survey.

(*b*) The National Home Missions Congress, to be held in Washington, D. C., during December, 1930. This Congress is for the purpose of restudying and re-evaluating the Home Mission Task. It is being prepared for by four large commissions which have been at work for some months. The subjects covered by the commissions are:

1. The Task of Home Missions Today
2. The Administration of Home Missions
3. The Promotion of Home Missions
4. Cooperation in Home Missions.

The Home Missions Council seeks, as far as possible, to be in reality a clearing-house for the boards in all matters pertaining to Home Missions. It is seeking to promote the study of the entire task of Home Missions, not merely comity. It wants to see the task in all its bigness as it is today. This knowledge can be secured only through a careful survey of the field. By cooperative thinking and planning it seeks to develop a finer technique and a better statesmanship in the work of Home Missions.

Victor Hugo said, "There is nothing like an idea whose time has come." Cooperation is an idea whose time has come. "Cooperation is in the air" and it is fast getting into the minds and hearts of Christian people. There is a deepening and widening conviction that our task is one, and must be accomplished cooperatively.

WILLIAM R. KING, *General Secretary.*

COUNCIL OF WOMEN FOR HOME MISSIONS

The Council of Women for Home Missions, correlating body of twenty-four women's home mission boards of the United States and Canada, was formed in November, 1908 by uniting the women's interdenominational committees on home mission conferences and on home mission study books, the latter committee having issued books since 1903. The history may be divided into two periods: over ten years, when it functioned alone and, except for an office secretary, through volunteer service; the second, with executive service and increasing coordination with other agencies. During the first period, activities were largely within strictly home mission spheres in the older connotation; during the second, realization that carrying the Good News and spreading the Kingdom of God necessarily affects all areas of life and thought has been evidenced by increasing participation in such realms as law enforcement, peace, child labor.

During the past ten years there has been active cooperation with other agencies through joint committees. The Council and Missionary Education Movement have jointly published the home mission interdenominational books, total output at inception of this cooperation being in ratio of two thirds Council, one third Movement. There is increasing diversification to meet needs of all ages and types of mind. The books for adults and young people published in 1927 included home and foreign missions with no line of demarcation. Some years the current books are on a general theme, such as "Home Missions Today" for 1928-1929; other years on a specific race, area or phase.

A second close correlation is with the Home Missions Council, similar agency for general home mission boards. Ten years ago, at urgent request of that Council, standing committees dealing with similar matters were combined and a Joint Administrative Committee set up. In 1927 these were abolished except the Joint Administrative and two which involved administration: Indian Work and New Americans. Much thought is being put upon need for preparation and distribution of religious literature for foreign-speaking peoples in their own languages. The Bureau of Reference for Migrating People continues to serve Protestant newcomers by sending name and address to a local pastor of the communion indicated. Last year 11,450 names were forwarded. Eight years ago we reported conferences that led to placing religious work directors in government Indian schools; four years ago we stated: "This field gives promise of great fruitfulness, for in these schools are gathered at the most impressionable age

the potential leaders of the race." Six directors have been thus serving at eight of twenty non-reservation boarding schools, and this fall a national director was appointed.

Action by the last Federal Council Quadrennial Meeting led to appointment of a joint committee to "consider closer cooperation and possible consolidation" of the Home Missions Council, Council of Women for Home Missions and Federal Council. Prolonged discussions resulted in January 1927 in the two missionary Councils together becoming the Council of Home Missions related to the Federal Council, each retaining independent autonomy and separate affiliated relationship to the Federal Council; the Council of Home Missions also having representation on the Administrative Committee of the Federal Council and the Executives being included in the Secretarial Council. Under auspices of the three Councils, a National Church Comity Conference was held in Cleveland last January, findings of which led to a five year program of survey and adjustment. Under the same auspices, four commissions are at work in preparation for Home Missions Congress in Washington, D. C., December, 1930.

Migrant work has progressed notably. Primarily emphasis is laid on stimulating local communities to realize the problem of migratory labor and to initiate work in their own districts. Demonstration stations are established, so far, in the Chesapeake area and on the Pacific Coast. Besides the national secretary for migrant work, there is also a western supervisor.

In cooperation with the Federation of Woman's Boards of Foreign Missions, materials are prepared for observance of the World Day of Prayer on the first Friday in Lent. Becoming united for home and foreign missions in 1920, later Canada joined in observing the same day, and now it is a world observance. Sunset hour each Sabbath is suggested as a period for prayer, thus binding Christian women in intercession not only once a year but also weekly. The Federation and Council cooperate with women's interdenominational Conferences and Schools of Missions. When the Council was organized four conferences were affiliated; now nineteen, besides the Home Missions Institute conducted at Chautauqua, New York for the past eighteen years.

Also in cooperation with the Federation, local women's interdenominational groups have been promoted and suggestions for program and activities provided. In 1919 there were 110 recorded groups; in 1928, 860 carrying on various activities besides 425 observing only the World Day of Prayer. There has been increasingly urgent need of a secretary to devote entire time to formation, cultivation and stimulation of these groups. Four con-

ferences have been held since December, 1924. In accordance with request that the Federation and Council plan for joint development of an inclusive program, a guiding group, called National Commission of Protestant Church Women, consisting of six representatives each from women's organized interdenominational groups, Federation and Council and three women from the Church at large, has been appointed and a secretary engaged.

Ten years ago "preservation of child labor laws and standards of labor" was in the outline of duties sent to the constituent organizations. Five years ago the Council became a member of the Women's Joint Congressional Committee. It has vigorously participated in the Woman's National Committee for Law Enforcement and its Conferences. In January, 1925 the Council voted interest, cooperation and activity on behalf of prohibition of sale of peyote to Indians, Child Labor Amendment, Law Enforcement, World Court. Two years later it reaffirmed endorsement of federal and state legislation looking to enforcement of the Eighteenth Amendment and again stressed the World Court.

Last January the Council voted approval of pressure on increased appropriations for teachers' salaries in government Indian schools, Kellogg treaty for elimination of war, Burton resolution looking to embargo on shipment of arms and munitions to countries in belligerency in violation of treaty agreements, pressure for adherence to the World Court, assistance in any further campaign for ratification of the Child Labor Amendment and in other legislative efforts for improvement of conditions concerning Child Labor, opposition to amendment or repeal of the Volstead Law; voted to cooperate with educational movements seeking to develop peace and right interracial attitudes among children, and designated the noon hour as a time for prayer for peace. The Council is one of nine woman's bodies composing the National Committee on the Cause and Cure of War which has held three important Conferences in Washington, D. C., and it has been extensively assisting in connection with meetings on the Multilateral Treaty in all the states.

FLORENCE E. QUINLAN,
Executive Secretary

FOREIGN MISSIONS CONFERENCE OF NORTH AMERICA

The Conference first met in 1893 when a group of 68 men came together representing 23 mission boards and societies. In the earlier years the Annual Meeting represented the chief cooperative activity of the mission boards. In 1914 the cooperative aspects of the work had grown to such a point that it became advisable to open headquarters offices for which the location at 25 Madison Avenue was selected. In 1917 the Committee of Reference and Counsel which is the ad interim Executive Committee of the Conference was incorporated and shortly afterward an Executive Secretary was employed.

The Foreign Missions Conference of North America at the present time has 88 foreign mission boards and societies in its membership. The purpose of the Conference is to integrate the activities of the various boards and societies in that area where they can most effectively and constructively work together. It is well recognized that there are certain tasks and functions which are an essential part of the operation of any foreign mission board which can be adequately accomplished only by an effective cooperation. The Conference is the meeting ground and the area in which the boards can unitedly perform these tasks and functions. Through the activities of the foreign mission groups, by means of the Conference organization, relationships of missionary groups to governments have been much more clearly defined and there has developed a mutual recognition and respect for the position of each group. The Conference has promoted the friendly and amicable adjustment of relations between missionary bodies in various areas to prevent over-lapping of work and to make more effective the use of missionary funds. Studies of conditions on the mission fields bearing directly on the progress of mission work and affecting the scope and plan for the development of Christian activity in various countries have been repeatedly sponsored and directed by the Foreign Missions Conference. In this connection mention should be made of the Education Commissions to India, China and Africa which have influenced government attitudes as well as missionary programs.

A real factor in the progress of the Missionary Movement has been the numerous conferences on special subjects and problems that have been called from time to time. In recent years the acute crisis in China has necessitated almost continuous activity in the study of the situation and the effort to enable the missionary forces to keep abreast of the changing conditions.

The foreign mission boards are testing out the possibility of joint promotional and educational activity among the churches in this country because of an increasing conviction that in this field also, cooperative effort will be exceedingly fruitful.

A growing recognition of the necessity and value of research in the whole missionary problem has ministered to the development of the Missionary Research Library, which now contains nearly 50,000 volumes and is without doubt the most complete library of its kind in the world. This growth has been intimately associated with the advance in cooperative action as demonstrated in the Conference.

The Foreign Missions Conference of North America in common with the national missionary organizations of other countries unites in the support of the International Missionary Council, which represents in the international field the same type of activity as carried on by the Conference in North America. Under the auspices of the International Council during this last year a gathering of 250 leading Christians from all parts of the world gave prolonged and intimate study to some of the outstanding areas of need in our modern world. The relationship of the Christian Missionary enterprise to these areas of need has become a matter of infinite concern to the missionary forces. It is abundantly apparent that the Jerusalem gathering has set before all Christian forces a much more clearly defined objective for their common task than has been done previously for many years.

The Conference and its Committee of Reference and Counsel do not in any sense represent an organization superior to the mission boards, but rather, they form a meeting place for the consideration of administrative and functional problems, that during the years has proved itself of inestimable advantage and value for the ongoing of the missionary enterprise.

Leslie B. Moss,
Milton T. Stauffer,
A. L. Warnshuis,
Secretaries

FEDERATION OF WOMAN'S BOARDS OF FOREIGN MISSIONS OF NORTH AMERICA

The Federation of Woman's Boards of Foreign Missions of North America—represents the one organization through which the missionary women of North America cooperate in all kinds of union projects which relate to the welfare of women and children in foreign lands. It is a great international investment carried on by thirty-four national woman's foreign mission boards and is only limited in its scope and activity by an inadequate budget.

It is an Investment in the Childhood of Asia, Africa, Latin America, the Near East, and the Islands of the Sea; a united investment by the Christian women of North America in approximately three hundred million children under ten years of age. Children, tens of thousands of them in homes of poverty, are being forced into commercial and industrial service in shop and factory, working twelve hours a day, seven days a week, under tragic conditions in the newly industrialized Orient. Little children, six, seven and eight years of age in China, picking cocoons out of steaming vats, scalding their fingers, while all the time, whether on day or night shifts, standing on their feet. And why? To make the silk that so many wear, without ever realizing the price paid in the pain suffered by these children. Can anything be more worthwhile, more far-reaching, than to have a definite personal share in the release and training of these children? "He called to Him a little child and said—'whoso receiveth one such little child in my name receiveth me'."

An Investment in the Girlhood of the World—Bright, eager, adventurous fun-loving girls of mission lands, who will be mothers, home-makers, teachers in schools and colleges, workers in church and social service, leaders in commercial, industrial and political life—the real builders of a new social order based on Jesus' Way of Life. The Boards represented in the Federation have already trained thousands of these young women who are filling positions of great responsibility in all the activities of their own countries. However, the supply cannot begin to meet the ever-growing demand in these varied services.

An Investment in Womanhood—The modern release of woman power is one of the great contributions of Foreign Missions! Women who have struggled with poverty, superstition and illiteracy; home makers of nations, mothers who have sacrificed and suffered that their sons and daughters might have a chance

for the needed preparation for life. These women, although denied the many privileges that we enjoy, are full of appreciation for what has been shared with them by western women—the knowledge of Christ who came "that they might have life and that they might have it more abundantly."

WOMEN'S UNION CHRISTIAN COLLEGES IN FOREIGN FIELDS—"The crown of our effort and our unescapable responsibility"—in which a group of American denominational boards cooperate to make possible higher education for women of the Orient and a Christian leadership for the women of China, India and Japan. These seven colleges have a student enrollment of twelve hundred and are graduating annually approximately one hundred and fifty young women. Of this number, eighty per cent teach, while others do social service work, enter the business world, take graduate study or become home makers.

CHRISTIAN LITERATURE FOR WOMEN AND CHILDREN IN MISSION LANDS—Think of what books and magazines have meant to us. Then try to visualize how this newly educated constituency which has been created in mission lands needs wholesome and helpful Christian literature on all subjects—books on home life, better mothers, child training, domestic science, biographies, stories, magazines for women and children, picture books, hymns, prayers and Bibles. This year there has been an unprecedented demand for copies of the New Testament and the Children's Bible. The $50.00 given by friends last year as an extra gift, to be used for the Chinese Children's Bible, resulted in placing six hundred copies of these in homes where they are eagerly read and studied. The work of the Christian Literature Committee is restricted only by the lack of funds. The opportunity is limitless. There is a deepening sense of need in all language areas for writers and translators who will interpret Christian truth in the terms most attractive to their own people.

UNITED STUDY OF FOREIGN MISSIONS—From the simple beginnings in 1900 with the publication of a series of lessons in leaflet form, to text books which now have grown in number to over 3,500,000 for women and girls and more than half a million for children. One by-product of united study is the contribution which this great vloume of illuminating international literature, studied by millions of women and youth, has brought to the better understanding and friendship of the nations. It is developing the international mind and preparing the women for the world alliance which is sure to come. Last year our text book, "A Straight Way Toward Tomorrow," was translated into five different languages. Other nations are asking for it. Only our

limited budget prevents us from meeting this urgent demand to bind the women of the world together in mission study.

Cooperative Investments—Among other projects are industrial reform, international friendship, interracial understanding, cooperation with the International Missionary Council, representing 53 nations; the Foreign Missions Conference of North America; the Student Volunteer Movement; the Council of Women for Home Missions; the Federal Council of Churches; the National Board of the Y. W. C. A.; the Missionary Education Movement; the American McAll Association; the National Committee on Law Enforcement; the National Committee on the Cause and Cure of War; the Federated Student Committee; the International Alliance; the Foreign Policy Association; the League of Nations; the International Labor Bureau; the State Department of our own Government and many others too numerous to mention.

The Federation is cooperating with twenty-one schools and conferences from the Atlantic to the Pacific for the development of trained leadership for the local church, as well as giving information and inspiration to all these great national and international issues. An effort to Christianize all the areas of life,—making impossible race hatred, class bitterness, and the exploitation of the helpless. An investment in values that appeals to every internationally-minded woman of North America.

Mrs. William Edgar Geil, *President*

Miss Ella D. MacLaurin, *Executive Secretary*

STUDENT VOLUNTEER MOVEMENT FOR FOREIGN MISSIONS

The Student Volunteer Movement is a student missionary fellowship, international and interdenominational in character. Membership is confined to students in colleges, universities, and professional schools. It was organized in 1886, and incorporated under the laws of the State of New York in 1888, and for a period of forty years has been looked to by the various missionary sending agencies to interest each successive generation of college men and women in the United States and Canada in the work of the church around the world, and to recruit certain well qualified candidates for service abroad.

Application for membership is made by signing a Declaration of Purpose. At the last meeting of the General Council of the Movement, this purpose was changed from, "It is my purpose, if God permit, to become a foreign missionary," to, "It is my purpose, if God permit, to become a Christian missionary abroad." The latter phrasing more nearly expresses the spirit of the Movement today. Before one is fully enrolled as a member of the Movement, in addition to signing this Declaration of Purpose (which is in no sense a pledge), he is required to read certain pamphlets setting forth the aim and motives of missionary service, requirements of the sending agencies, and what is involved in becoming a member of the Movement. He is also required to take, though not necessarily to pass, a medical examination.

Two major events of 1928 are making the current academic year (1928-1929) one of the best in the recent history of the Movement. One of these events was the Movement's Tenth Quadrennial Convention which was held in Detroit and which brought together students from almost 600 American and Canadian colleges and universities. This great gathering did much to recapture student interest in missions. The other event which has set the Movement well on its way and given it a new mandate for its missionary program in the colleges was the Jerusalem meeting of the International Missionary Council.

The genius of the Movement is the sharing of a missionary purpose which has gripped the lives of its traveling and headquarters secretaries. Almost without exception, these men and women are either on their way to the mission fields or are missionaries home for longer or shorter furlough periods.

The relation of the Student Volunteer Movement to the foreign mission boards of the various churches is indicated by

the following resolution which was passed at the Foreign Missions Conference in January, 1928:

> "The Conference desires to place on record its continued confidence in the policies and program of the Student Volunteer Movement and to assure its leaders of full support and cooperation in their efforts to interpret the foreign mission situation to the students of Canada and the United States, and to aid in enlisting a sufficient number of well-qualified candidates for missionary service abroad."

JESSE R. WILSON, *General Secretary*

INTERNATIONAL COUNCIL OF RELIGIOUS EDUCATION

The International Council of Religious Education is the accredited agency of the Protestant Christian forces of North America for cooperative, interdenominational work in religious education. Action has been taken to this effect by the highest authority of several of the leading denominations, including the General Assembly of the Presbyterian Church, U. S. A., and the General Conference of the Methodist Episcopal Church.

The International Council federates the educational boards of the different denominations, which elect their own representatives on its governing body. These representatives, with representatives at large from the state councils, determine the policies and programs of the Council, which is in no sense a superorganization, but the agency of the educational boards of the denominations through which they carry on their interdenominational work in religious education.

Since the formation of the International Council of Religious Education in 1922, by the merging of the International Sunday School Association and the Sunday School Council of Evangelical Denominations, there have been two principal committees of the Council—the International Lesson Committee and the Committee on Education. The Lesson Committee selected the topics and scriptural references for the Sunday school lessons, both uniform and group graded, and also engaged in the development of curricula for the church school through a Subcommittee on International Curriculum. The Committee on Education dealt with the general policies and programs of religious education, particularly as related to the different age-groups, including children's work, young people's work, adult work, and also in leadership training and vacation and weekday church schools.

By recent action, these two committees have been merged into the Educational Commission of the International Council of Religious Education, which will carefully consider and make recommendations to the Council on all questions dealing with a complete program of religious education in the home, the church, and the community.

The Educational Commission is composed of representatives from the educational boards of each of the cooperating denominations having a lesson or curriculum committee engaged in the preparation of material for use in the Sunday schools or other educational activities of its local churches. In addition, twenty members at large are appointed by the International Council because of special fitness. The members of the International Council Staff are *ex officio* members of the Commission. Special committees of the Commission study all the different phases of the work and make recommendations to the Commission thereon.

An important feature in the organization of the International Council of Religious Education is its professional advisory sections representing the different specialized phases of the work. These professional advisory sections include Children's Work, Young People's Work, Adult Work, Directors of Religious Education, Denominational Editors, Denominational Publishers, International and National Executives, State and Regional Executives, City Executives, Professors of Religious Education, Weekday Religious Education, Vacation Church Schools, Leadership Training, Negro Work, Missionary Education, Research, and Laymen's. The chairman of each of these professional advisory sections is a consulting member of the International Council, and, in addition, each section elects an advisory member on the Educational Commission. Through this representation, all phases of the work are represented in the formation of plans and programs by the Educational Commission, and also in the governing body of the Council, by which final action is taken.

The *International Journal of Religious Education* is the official publication of the Council and is edited by a Board of Editors composed of the entire staff, together with certain assistants having special responsibilities.

The work of the International Council is supported in part by contributions made directly by the educational boards of the cooperating denominations, partly from contributions from state councils, and partly by individual contributions. Of the thirty-nine cooperating denominations, thirty-one contribute directly from the treasuries of their educational boards to the support of the International Council. The largest support comes

from individual contributions, mainly given by Christian laymen who strongly favor the carrying forward of an educational program through interdenominational cooperation.

The Council has had a healthy and substantial growth from the beginning. The educational boards of the denominations, by cooperation through the Council, have been able to strengthen their own work and to carry forward more effectively a developing program of religious education representing the combined forces of Protestantism in North America in the field of religious education.

HUGH S. MAGILL,
General Secretary.

COUNCIL OF CHURCH BOARDS OF EDUCATION

Nineteen important national church boards of education representing as many Protestant denominational groups cooperate in the Council of Church Boards of Education, whose purpose as briefly stated in its constitution is "to promote the interests of Christian education as conducted by the boards represented through the interchange of ideas, the establishing of fundamental educational principles held in common, and cooperation upon the field wherever practicable." The Council's range of interest is as wide as the field of American education, but it is primarily concerned with the schools and colleges of the churches and their religious activities in independent and tax-supported institutions, foundations and schools of religion of collegiate grade.

The Council of Church Boards of Education, through skilled research in education and religion, affords accurate data for the guidance of the constituent boards. It creates a vital literature on Christian education, as distinguished from religious education technically so-called. It furnishes timely, authentic and practical information to all inquirers, and is especially interested in personnel problems of young people. It is a clearing-house of denominational theory and practice, welding together in harmonious service the various agencies of Christian education.

The Council through its constituent boards of education has more or less direct affiliation with the work of 278 colleges, 71 junior colleges, 227 secondary schools, 93 theological schools and departments and 30 training schools — connected with the churches. These institutions represent an aggregate reported

endowment of $427,834,501, and a total enrolment of 276,013 for 1927. These figures are conservative. There are fourteen personnel agencies and six denominational student clubs affiliated with the boards of the Council.

The Council's purpose to stimulate and coordinate the work of educational institutions and agencies for the highest service is distinctly advanced by its affiliation with the Associaton of Amercan Colleges, whose organization it brought about in 1915, and whose executive officers and permanent commissions deal with every important phase of college administration and teaching. The Executive Secretary of the Council of Church Boards of Education is the Permanent Secretary of the Association of American Colleges, enrolling 399 members—all important endowed colleges of the country and many colleges of liberal arts and science in state and independent universities. The joint office of the Council-Association has been responsible for no fewer than sixteen books wholly or in part, directly and indirectly, and a still larger number of scientific studies of smaller bulk, in the field of higher education. The Executive Secretary is editor of the monthly journal, *Christian Education,* and of the *Bulletin* of the Association, published six times a year. These circulate widely among educators and growing mailing lists indicate increasing confidence and recognition in professional circles.

Besides the cooperatve work in these denominational institutions, the Council and constituent boards are actively related to 214 state and independent colleges, universities and normal schools through twenty-five organized schools of religion and foundations, and 500 church workers. The Council is committed to the principles of: (1) *Institutional centrality:* it is taken for granted that an institution is profoundly interested in the moral and religious welfare of all its members. The Council assists the institution in fundamental work. (2) *Inclusiveness:* the ideal for which the Council stands is thoroughgoing inclusiveness of faculty and students; for cooperation on an interdenominational and interracial basis. (3) *Experimentation:* no "cut and dried" plan to be foisted upon any institution. Every situation has individual study and the plan adopted is indigenous to the life of the community. (4) *Conservation:* the Council utilizes to the fullest extent any and all agencies functioning helpfully on the campus. (5) *Comprehensiveness:* the Council stands both for inspirational and educational programs. It emphasizes the pastoral, the teaching, and the social approach to religious problems. (6) *The Power of Personality:* the power of educational nad religious personalities is recognized. The solution of religious

problems depends largely on the type of faculty members selected by the institution and religious leaders by the affiliated agencies.

The Council has cordial contacts with the Federal Council of Churches through representation on its Administrative Committee, the Committees on Christian Education, on Education for Peace, Goodwill between Jews and Christians, and Financial and Fiduciary Matters.

The Council is affiliated with the National Association of Biblical Instructors and with the Association of Teachers of Religion, which have made *Christian Education* their official organ. A Department of Biblical Instruction edited by Professor Ismar J. Peritz of Syracuse University is a regular feature of each issue. The National Conference of Church Workers in Universities and Colleges and its regional sections are affiliated, and the magazine *Christian Education* is the organ of communication between these workers. There is also a department dealing with the theological seminaries.

The Council has rendered notable service in bringing together in national conferences annually the largest group of college, university and board officials ever assembled in America. The Council has arranged a session of its annual meeting on the opening day of the meeting of the Association of American Colleges —a session devoted to the relation of the church and religion to higher education, which has been addressed by many of the leading church and school men of the country. During the week of the Seventeenth Annual Meeting, January 6-12, 1929, to be held this year in Chattanooga, the churches of the city will be opened to representatives of Christian education. Almost a dozen denominational college associations will meet, as well as the Council itself and the Association of American Colleges. There is an ever deepening spirit of *camaraderie*. The workers are not strangers or competitors but friends. This year the presidents of the Presbyterian Church, U. S., colleges will be the guests of the Presbyterian U. S. A. College Union, and the Congregational and Christian college presidents will hold intimate fellowship together. Reports of recent college mergers and educational surveys paving the way for such to come will be presented at Chattanooga.

A *Handbook of Christian Education,* packed to the brim with factual data on the work of the Council and its constituent boards of education, published in May, 1928, is indispensable to the efficient worker in this field. Copies may be obtained for 75 cents from the office of the Council of Church Boards of Education, 111 Fifth Avenue, New York City.

ROBERT L. KELLY, *Executive Secretary*

AMERICAN BIBLE SOCIETY

A notable trend in the work of the Society in this quadrennium has been the increased issues of Scriptures. For the four years ending December 31, 1927, the issues were 35,809,150 Bibles, Testaments and portions, an increase over the preceding quadrennium of 15,458,212. The quadrennial increase reported in 1924 was only 134,500, due in part to the post war readjustments.

The major factor in the remarkable growth of this quadrennium has been the widespread use of portions (single books), chiefly Gospels, which have been issued literally in millions at home and abroad. These attractive messengers of truth, most of them priced at one cent each, have evidently met a great need both as tracts and for many special purposes. Their use places a fresh emphasis on the Gospels with their outstanding appeal to the human heart. Let us rejoice that in this new way Christ is lifted up before men.

Strenuous efforts on the part of the Society to recover from the effects of the Japan earthquake (1923) continued through the quadrennium. The hearty response of individuals and churches to the emergency has enabled the Society to go forward with the making of the new plates and the replacement of stock without injury to the other aspects of the work of the Society. The effects of the earthquake were most severe upon the Scriptures for Japan and for the Philippines. In Japan replacement has been practically completed. In the Philippines work still remains to be done as advantage was taken of the need for new plates to revise the versions in a number of instances. Among the revisions which have been carried through in the Philippines are the entire Bible in Pangasnan and in Pampangan, and the entire New Testament in Ilocano, Bicol and Cebuan. Slight corrections were made in the Old Testament in Ilocano, Bicol and Cebuan. The work is now going on in the revision of the Tagalog and Samareño.

The new publications of the quadrennium have been the four Gospels in the Huanuco, a dialect of Peruvian Quechua. St. Matthew in Valiente; the Gospel of John and the Gospel of Matthew in Quiché and the New Testament in Miskito. These are all South American Indian languages. For Africa there have been issued the Epistles and the Gospel of Mark in Olunyore; the complete New Testament in Luragoli; a revision of the Sheetswa New Testament; the Gospel of Matthew in Shilluk and the New Testament in Bulu. In the Far East have been completed the Cantonese Colloquial New Testament, and additional Scriptures in Siamese dialects. Work is now in process upon the Four Gospels in Hopi, the Psalms in Bolivian Quechua, the

Gospel of Mark in Aymara, and the correction of the Spanish Version Moderna.

Among the notable events of the quadrennium were the "Jubilees" of four of the Society's Agencies founded fifty or more years ago—the China Agency, the Brazil Agency, the Japan Agency and the Mexico Agency. Recent changes have been the transfer of the headquarters of the Upper Andes Agency from Cristobal to Lima, Peru, and of the Levant Agency from Constantinople to Vienna, Austria. The latter is made in the interests of more effective printing and does not represent a change in the territory of the Agency. The China Agency has had, in spite of adverse conditions, the greatest successes of its history, reaching the distribution in 1926 of 3,840,489 copies of the Scriptures.

The Society has continued with increasing satisfaction the promotion of the observance of Universal Bible Sunday among the Churches, not as a means of securing contributions for the Society's work but in the interest of directing fresh attention each year to the importance of the Scriptures and of their widespread distribution among men. The topics for the last four years have been the following: 1925, "Four Hundredth Anniversary of Tyndale's New Testament;" 1926, "The Voice and the Book;" 1927, "The Bible and the Home;" and 1928, "Sowing the Seed." Another element of cooperation with the Churches has been the share of the Society in the development of Scripture-reading appearing between the 1st of January and the beginning of the pre-Easter season. Cooperating with the Federal Council Commission on Evangelism, the Society has sent information to pastors concerning the plan and has printed quantities of the one cent Gospels and other books for this reading. It is estimated that more than a million copies were distributed for this purpose in each of the last two years.

The Society records with profound sorrow the loss in the quadrennium of two General Secretaries, Dr. Arthur C. Ryan, on June 22nd, 1927, and Dr. William I. Haven on June 5th, 1928. Dr. Ryan had previously served the Society as Agency Secretary in Constantinople and was for two years General Secretary. Dr. Haven's service covered nearly thirty years as General Secretary in which he had a large part in meeting the many changes in the processes of the Society that the development of the years made necessary. Facing the future of the work of the Society without the aid of these two leaders of the Society and the Church, the new Secretaries bespeak the cooperation and goodwill of all.

ERIC M. NORTH,
GEORGE WILLIAM BROWN,
General Secretaries.

NATIONAL COUNCIL OF YOUNG MEN'S CHRISTIAN ASSOCIATIONS

The Young Men's Christian Association of the United States has begun a new era in its history. It will be marked by the coming of a new General Secretary, Mr. Fred W. Ramsey of Cleveland, a prominent layman, who has succeeded Dr. John R. Mott. Dr. Mott resigned to give his full time to the world-wide church contacts involved in his position of Chairman of the International Missionary Council. His retirement at the Fifth Annual Meeting of the National Council, held in Chicago late in October, 1928, marked a significant phase in the Association's history. The Y. M. C. A. is proud to be called upon to release him to this wider service.

Mr. Ramsey is a man who has proven himself not only in business but in philanthropic service. His unusual character was shown by the fact that when at the height of a business career he resigned his position to devote his entire time to philanthropy. Few civic welfare causes in Cleveland have not known his leadership. He has been president of the Cleveland Federated Churches, president of its Welfare Federation, campaign chairman of its Community Fund, president of its City Y. M. C. A. and head of its City Mission. He is also superintendent of the Calvary Evangelical Church Sunday School, one of the largest in Ohio. His coming to the General Secretaryship has been welcomed throughout the Brotherhood, as his qualifications for the position and his international viewpoint are well-known.

Although this change in the Y. M. C. A. is the most significant, there are others of major importance. The National Council Meeting marked the completion of an enlargement in the work among students which already has been far-reaching. The former Student Department has been made a full-fledged division with greatly increased autonomy. The effect this is having upon the work of the Association in colleges, universities, seminaries and preparatory schools is already evident.

The meeting of the National Council also was marked by a great stability and unity of purpose among the 350 business men and secretaries who compose it. Steps are being taken to place its finances in a sounder condition than ever before, while its whole program is being more fully adapted to meet its modern national and international opportunities.

The membership of the North American Associations—Canada has its own National Council, and has been operating independently of the United States Movement since 1925—now stands at

1,007,119. This is a total increase of 1.7 percent over 1927, when 989,534 members were listed.

The reports of the work during the year presented at the National Council Meeting reveal its wide scope. The report of the Home Division showed that a research laboratory dealing with every problem confronting the local Y. M. C. A. in its relationship with boys, young men and men, is maintained at the headquarters office of the National Council in New York City. This laboratory is analyzing every problem of the adolescent and the young man to completely harmonize the Association's program with the lives of those it serves.

That an unprecedented opportunity exists among young men in foreign lands was shown by the report of the Foreign Division of the Council. It demonstrated that the world's future peace, goodwill and prosperity is being measurably increased by the cooperative service to native populations in thirty-one countries served by the Councils of the United States and Canada. This result is being produced despite the difficulties encountered in many countries—especially in China—as well as the necessity for economy in the Foreign Division budget.

The Association in its work abroad has been fortunate because, from its inception, it has been based upon the idea of the work becoming completely indigenous as quickly as possible. Cooperation is extended to these Associations by national leaders in government, education and church.

A part of the program of the General Board of the National Council is to further develop the historic relations with the churches. A General Counselling Commission of the Churches was provided for in 1922, now composed of representatives of twenty-one denominations having more than seven million in their male membership. For the first time last year the Federal Council of Churches of Christ in America was represented on the Commission, and a growing cooperation is being developed between the Federal Council and the National Council, as well as between the Evangelical Communions and the Association both national and local.

David G. Latshaw

Secretary of the Department of Relations to Church and Inter-Church Bodies.

NATIONAL BOARD OF THE YOUNG WOMEN'S CHRISTIAN ASSOCIATION

"The immediate purpose of this organization shall be to unite in one body the Young Women's Christian Associations of the United States; to establish, develop and unify such Associations; to participate in the work of the World's Young Women's Christian Association; to advance the physical, social, intellectual, moral and spiritual interests of young women. The ultimate purpose of all its efforts shall be to seek to bring young women to such a knowledge of Jesus Christ as Saviour and Lord as shall mean for the individual young woman fulness of life and development of character, and shall make the organization as a whole an effective agency in the bringing in of the Kingdom of God among young women."

During the year past the National Board has been steadily at work, seeking to carry on to fulfilment the purposes for which it was organized. It has been cultivating the growth into solidarity of its varied, widely-scattered Associations; aiding these Associations to carry out their several purposes; organizing new Associations; and helping, as a member of the World's Young Women's Christian Association to establish Associations in other parts of the world. There has been progress in all these lines—progress which has been retarded by the difficulty of securing adequate funds and, therefore, adequate leadership, but nevertheless, progress.

When it comes to reporting what has been done in respect to the other half of the purpose of the organization—advancing the interests of young women in general, making life richer for them, helping in the development in our day of a finer fashion of women, especially young women, mobilizing the organization as a whole into an effective social agency—it is much more difficult to make estimates. It is the values not to be weighed or measured by our clumsy scales or standards, which form the final purpose of all the efforts of this organization.

In April 1928 the tenth national convention of the Young Women's Christian Associations of the U. S. A., was held. Among the significant actions taken were the following:

A. The Student Basis.

That Article II, Section 3, of the national constitution be changed to read:

Any student Young Women's Christian Association may be admitted to membership where the constitution embodies the following provisions:

Purpose:

"The Young Women's Christian Association of ....., a member of the Young Women's Christian Associations of the United States of America, and a participant in the World's Student Christian Federation, declares its purpose to be:

"We, the members of the Young Women's Christian Association of ....., unite in the desire to realize full and creative life through a growing knowledge of God.

"We determine to have a part in making this life possible for all people.

"In this task we seek to understand Jesus and follow Him.

Qualifications:

"For Members: Any woman of the institution may be a member of the Association provided she makes the following declaration: I wish to enter the fellowship of the Young Women's Christian Association and will endeavor to uphold the purpose in my own life.

"For Cabinet and Advisers: All members of the Cabinet (officers and chairmen of standing committees) and Advisory Board shall be chosen from the members of the Association, and shall accept the responsibility of furthering the purpose through the Association fellowship.

"For Delegates: Three-fourths of the voting members of each local delegation at the national convention must be members of churches eligible to membership in the Federal Council of the Churches of Christ in America."

B. Treaty to Renounce War.

1. That we, the delegates to the Tenth National Convention of the Y. W. C. A., express to Secretary Kellogg our appreciation and our support of his efforts to further the negotiation of a multilateral treaty among the Great Powers for the renunciation of war as an instrument of national policy.

2. That we urge the delegates from the Y. W. C. A. of the United States to the World's Conference at Budapest to confer with the Association delegates from those countries with which the United States is in communication regarding such a treaty, with the hope that the women of these countries will help in the creation of public opinion favorable to the proposal.

3. That we endorse the nation-wide educational campaign initiated by the National Conference on the Cause and Cure of War in support of the proposed treaty.

C. Citizenship and Legislation.

1. That the program on citizenship and legislation be adopted as recommended by the National Board:

I. Education in Responsibilities of Citizenship

II. Legislation Relating to Women in Industry

a. State Legislation leading toward:

1. Eight-hour day
2. Abolition of night work
3. Minimum waste

b. Appropriation for Women's Bureau of United States Department of Labor

c. Opposition to proposed "Equal Rights" Amendment to the Federal Constitution.

III. Legislation Affecting Children

a. Appropriation for Children's Bureau of United States Department of Labor

b. Support of Child Labor Amendment to the Federal Constitution

c. Support of Maternity and Infancy Act

d. State child labor laws and school laws, looking toward standards advocated by the Children's Bureau

IV. Education: Support of a Federal Department of Education

V. Marriage and Divorce: Study of legal regulations

VI. Immigration: Study of immigration legislation and support of measures furthering the social welfare of aliens

VII. Law Observance and Law Enforcement, Emphasizing Prohibition

VIII. International Relations

a. Support of measures for the pacific settlement of international controversies

b. Support of treaties for the renunciation of war as an instrument of national policy

c. Support of measures for the progressive limitation of armaments

d. Support of a foreign policy which shall promote goodwill, justice and peace, with particular reference to Latin America and China.

The specific items which the National Board is at present (April 1928) supporting and which it has recommended to local Associations for action are:

a. adherence to World Court; (*b*) proposal of State Department for treaties for the renunciation of war as an instrument of national policy; (*c*) ratification of Poison Gas Protocol; (*d*) opposition to the proposed $740,000,000 navy building program; (*e*) Burton Resolution prohibiting shipment of arms to nations at war.

2. That local Associations and the National Board endeavor to perfect their educational methods and their machinery for study and action in carrying out this program.

3. That in the interest of cooperative effort in our communities, we endeavor to confer not only with those groups of women with whom we are in accord but also with those groups who are questioning the efficacy or the wisdom of our program and of our methods of work.

The Board has, during the year, sustained an inexpressible loss in the death on February 27, 1928 of Miss Mabel Cratty, who has been the General Secretary of the Board since its organization in 1906. She was "a seer of visions and doer of deeds to the end that life shall be more complete for women everywhere; poet and philosopher, whose every judgment points to whatsoever things are beautiful; explorer of the hearts of women, discovering them to themselves; teacher of life, whose scholarly guidance has led many in the paths of truth; international stateswoman, whose citizenship is of the world; friend of God."

HELEN A. DAVIS,
Associate General Secretary.

COMMITTEE ON COOPERATION IN LATIN AMERICA

During the last four years the Committee on Cooperation in Latin America, as the representative of the missionary boards carrying on work in that area, has ventured into new fields of cooperation. In Latin America cooperative schools, papers, presses and seminaries have grown to the point where the Committee no longer faces the problem of getting the boards and societies to cooperate so much as the more difficult one of discovering actual methods of work, persons who will serve the cooperative cause well, means of financing and ways of insuring efficiency without sacrificing full denominational representation.

Through the Committee and its increasing facilities for learning the truth about Latin American conditions, many of the administrators of mission work in those countries have been led to recognize the important bearing on mission work of the relationships between the United States and Latin American countries. It has also become more and more evident that industrial, economic and commercial conditions must be more closely observed and borne in mind. Events of the last few years only add to those of former days to show that on spiritual forces are thrown back the responsibilities for developing the real friend-

ships and deep understandings necessary for the building of the Kingdom of God in Latin America.

Probably the most important single enterprise promoted and conducted under the auspices of the Committee during the past four years was the Congress on Christian Work in South America, held at Montevideo, Uruguay, in the spring of 1925. In the report of the Commission on Cooperation and Unity the following was stated:

> "The recent rapid development of the influence of evangelical forces in Latin America owes much to the new spirit of unity which is impressing the people in general. Organizers of the Panama Congress (1916) and workers on the Committee on Cooperation in Latin America may well take courage at the part this movement has had in bringing the evangelical work to its present strength. The difference between the impact of the evangelical work on the community in 1916 and at present is truly remarkable. It has been brought about by a united study of the task, a united program of action, the presentation of a united front before the community, and a broader, more positive, more comprehensive conception of the service to be rendered."

Pictures of schools, hospitals, churches and other evangelical groups, as well as news items and editorials concerning evangelical work are coming to be rather common in the newspapers of Latin America. The meeting of the Minister of the Interior of Cuba with the Pastors' Association in Havana, the attendance by the Director of the Department of Public Health upon a celebration at the Evangelical Hospital in Rio de Janeiro, the naming of a street in Rio de Janeiro after an eminent Protestant pastor at whose funeral the city paid homage, the report of the Chilean Consul General in his "Weekly News Letter from Chile" of the great interest aroused by the lectures of Dr. Stanley Jones at Santiago, indicate the part that the evangelical church is taking in Latin America's life. The important work of leaders like Prof. Braga, Prof. Andres Osuna, Dr. José Marcial Dorado and others, who are called upon to participate prominently in all kinds of community developments such as temperance movements, charity organizations, campaigns against vice and educational reforms, is growing steadily.

In the movement for educational advance in South America several of the larger boards decided to unite their interests and make one common appeal to friends of Christian education to establish more firmly in the neighboring continent of South America the ten central Christian institutions located in Rio de Janeiro, Sao Paulo, Buenos Aires, Santiago, Lima, Bogota and Asuncion, which are conspicuously in need of new equipment. By properly equipping these schools the Christian forces of the United States will have in the most important cities of South

America ten outstanding educational institutions, strategic mountain peaks of education and international friendship whose influence will extend over the whole continent.

An important step toward the establishment of a general continental cooperation headquarters for Spanish-speaking South America has been taken in the opening of a downtown office at Buenos Aires. This is now the headquarters for the cooperative work in the River Plate District to which Dr. W. E. Browning gives all of his time. It is hoped that it may become the center for a number of specialists who will serve cooperation along the lines of public health education, social service education and religious education for the whole continent.

A Continental Evangelistic Campaign, under the Chairmanship of Prof. Erasmo Braga of Brazil, is organized and has just had the honor to present to South America as its first evangelist sponsored and sent out under its auspices the Rev. E. Stanley Jones, noted Christian leader, whose remarkable reputation as a missionary to India made him particularly acceptable to the Latin Americans.

Another direct result of the Montevideo Congress and one the value of which would be impossible to measure is the cooperative program for the production of Christian literature to provide adequate indigenous helps for teaching the Bible and the Christian life in the entire Spanish- and Portuguese-speaking world. For the first time in any mission field it is planned to produce a new and comprehensive curriculum of religious education for the local church and its agencies which shall provide for leadership training in Spanish- and Portuguese-speaking countries.

The Montevideo Congress considered South America only, thus it did not cover the entire Latin American field. The remainder of the field, or the territory in the Caribbean region, will be considered at a conference now in process of preparation, to be held at Havana in 1929. The whole management of the congress will be in the hands of nationals, the Committee on Cooperation in Latin America will work at the request of an organizing committee of nationals; it will strive to help in every possible way to facilitate the handling of details, but principles, policies and procedure will be in the hands of nationals.

SAMUEL GUY INMAN,
Executive Secretary

PART III.

THE RECORDS OF THE FEDERAL COUNCIL

REPORT OF THE EXECUTIVE COMMITTEE

1924-1928

The Executive Committee has regularly held annual meetings, reports of which have been printed in full and also a special meeting at the beginning of 1925. It has considered, in the main, major questions of policy presented to it by the Council and its Commissions.

The Constituent Bodies of the Council have remained the same throughout the four years. The Protestant Episcopal Church has strengthened its association with the Federal Council by a vote of the General Convention in 1925 which authorized the National Council of the Church to cooperate with the Federal Council's work in research and education, social service, international justice and goodwill, race relations, army and navy chaplains, financial and fiduciary matters and the Editorial Council of the Religious Press. At the General Convention in 1928 this cooperation was extended also to the Federal Council's work in evangelism.

Since the proceedings of the Executive Committee for each year are in print no further report is called for except the following brief resumé of some of the actions of the Executive Committee during the four years which are most relevant to the deliberations of the Quadrennial Meeting.

(Bishop) John M. Moore,
Chairman

John Baltzer,
Clarence A. Barbour,
L. K. Williams,
Vice-Chairmen

Rivington D. Lord,
Recording Secretary

January 9, 1925, New York City

Dr. Haven, on behalf of the Nominating Committee, recommended the re-election of the General Secretaries, Rev. Charles S. Macfarland and Rev. Samuel McCrea Cavert, and of the Recording Secretary, Rev. Rivington D. Lord.

VOTED: That the report of the Nominating Committee be approved, and Dr. Macfarland and Mr. Cavert be elected as General Secretaries and Dr. Lord as Recording Secretary.

Mr. Cavert read the names of those appointed from the dif-

ferent denominations to represent them officially on the Administrative Committee.

VOTED: That the report of the Nominating Committee be adopted, and that the Administrative Committee be authorized to fill vacancies in the membership at large.

VOTED: That those named by the denominations, together with the representatives of affiliated, cooperating and consultative bodies, the Members at Large proposed by the Nominating Committee, and the Chairmen of Commissions and Departments, in accordance with the terms of the By-laws of the Federal Council constitute the Administrative Committee.

VOTED: That the work done by the Federal Council for Mercy and Relief during this quadrennium be placed in the hands of a standing Committee on Mercy and Relief.

VOTED: That the Federal Council's Commission on International Justice and Goodwill be constituted in the following manner, subject to the requirements of the Constitution and Rules of the Federal Council.

1. Each Denominational Agency to which has been committed the subject of world peace shall be invited to nominate to the President of the Federal Council two of its members to serve on the Federal Council's Commission, and, in addition, one member for each half million church members or major fraction thereof beyond the first half million.

2. Denominations which have not established such agencies shall be invited to nominate one representative each to serve as a member of the Commission.

3. The Federation of Woman's Boards of Foreign Missions and the Council of Women for Home Missions shall be invited to nominate three members each to serve as members at large on the Federal Council's Commission.

4. The Commission thus constituted shall be authorized to nominate to membership at large individuals particularly qualified to aid the Commission in its work, the total number of members at large not to exceed one-half of the members representing the Denominations.

5. The Commission shall have authority, subject to the rules of the Federal Council, to form its Committee of Direction, to fix its numbers, to determine the rules and regulations under which it shall work, and to define the respective powers of the three classes of membership.

VOTED: That the Administrative Committee be authorized to elect the other Secretaries of the Federal Council.

December 9 to 11, 1925, Detroit, Michigan

VOTED: That the following statement of policy (Paragraphs 1, 2, 3, 4 of which have already been adopted by the Administrative Committee) be adopted:

1. The Administrative Committee shall guard with the utmost care the principle of impartial and unbiased research. The Christian churches, of all institutions, if they are to maintain their moral and spiritual leadership, must know the facts of any situation with which they are called upon to deal, whether these facts are favorable or unfavorable to the causes for which the churches stand. The uglier the facts the more vital it is to know them, for they cannot be dealt with effectively unless they are dealt with intelligently. Your Committee believes that one of the important functions of the Federal Council in its service to the churches it represents is the discovery and disclosure of the real facts concerning the great moral problems before the country and the world with which the churches are called upon to deal. The bewildering complexity of our modern life, where no problem is simple and where confusion is sure to abound, makes this function all the more imperative, and also makes it imperative that it be discharged with all possible freedom and scientific thoroughness.

2. The major subjects of research to be undertaken by the Department shall be reported to the Administrative Committee for approval.

3. When a research study has been completed, a report of it shall be made to the Administrative Committee.

4. The Administrative Committee, in consultation with the Research Department, shall determine the time and method of publication of the report.

5. In case the constituent bodies of the Council have departments or specially authorized agencies working in the same fields, the Research Department shall consult with such departments or agencies in making investigations and reports.

6. The method of procedure here described shall be followed by other Commissions and Committees in all cases of public pronouncements.

VOTED: The Asiatic Exclusion section of the Immigration Law of 1924 has created an International situation that causes us grave concern. The manner of its enactment, the abrupt abrogation of the Gentlemen's Agreement without the conference requested by Japan, the insistence on a discriminatory law which Asiatics resent as humiliating, unjust and unchristian, and the affront to Japan's prestige as one of the great and equal nations of the world, have combined to wound and grieve a friendly nation.

Many expressions of resentment and of disappointment in the idealism, brotherhood and goodwill of America have come from India and China as well as from Japan. While Asiatics know and say that nothing they can do can change the situation or the law, they repeatedly declare their trust in the sense of justice which many of them still believe inheres in the American people and their confidence that the American people will ultimately set this matter right.

The careful consideration of this important and far reaching problem leads us to make the following observations:

1. No Asiatic nation was or is asking for the privilege of Immigration.

2. It was, and still is possible to assure full protection from all dangers of Asiatic labor Immigration and at the same time to give Asiatics complete equality of race treatment.

3. A fundamental factor in the situation is the recent interpretation of our law of Naturalization whereby eligibility to citizenship has been limited to persons of the white race and to persons of African birth or descent. This law was enacted when these modern problems were not before the Nation. This law debars as unfit for citizenship on the basis of color alone persons of all other races whatever their individual character or qualifications.

4. The Immigration Law of 1924 provides that on July 1, 1927, a new quota principle for the regulation of Immigration shall come into force. If that quota principle were applied to Japanese, Chinese and East Indians, the number of Immigrants annually admissible from those countries to the United States would be 150, 100 and 100 respectively.

5. President Coolidge has declared in his last message to Congress that "We ought to have no prejudice against an alien because he is an alien"; that "the standard which we apply to our inhabitants is that of manhood"; and that "it is fundamental of our institutions that they seek to guarantee to all our inhabitants the right to live their own lives under the protection of public law," which means "the full right to liberty and equality before the law without distinction of race and creed."

In view of the foregoing facts and observations we are impelled to record our convictions.

1. That the dictates of humanity and the welfare of the world demand the recognition by all governments of the brotherhood of man and the inherent right of all nations and races to treatment free from humiliation.

2. That the United States cannot afford to over-ride the principle of essential human equality embedded in the Declaration of Independence.

3. That no nation can afford needlessly to flout and wound the feelings of other nations and peoples.

4. That the maintenance of justice, humanity, courtesy, and goodwill between the peoples of the Far West and the Far East is essential to the permanent peace of the Pacific and of the world.

5. That we recognize the need of restriction of immigration in order to conserve American standards of labor and living.

6. That Asiatics in the United States should be accorded their rights as human beings and also their rights to which they are entitled by the letter and the spirit of the treaties under which they came to the United States.

7. That, in the words of former Ambassador Woods this action of Congress referred to above was an international catastrophe.

8. That we see at present no better solution of the problem than the application to Japan, China and India of the quota law as it comes into force in 1927 which would result in the annual admission of 350 immigrants from those three sections of the Orient.

We therefore recommend to all right-thinking and peace-loving citizens of the United States, the importance of giving these matters earnest study to the end that in due time appro-

priate steps may be taken to reestablish right relations between the United States and the peoples of the Orient.

VOTED: That the following resolution be referred to the Administrative Committee with the request that it investigate the possibilities of a constitutional provision that will open the way for the adequate representation of women in the work of the Council: Resolved, that the officers of the Federal Council be advised in communicating with the several constituent bodies to indicate the range and type of work in which the Council is engaged and to direct attention to the advantage of having women named among those appointed to the membership of the Council.

VOTED: That in view of the need of the strengthening of the fellowship of the denominations cooperating in the Federal Council of Churches, we request the Administrative Committee to arrange, if possible before the quadrennial meeting of the Council, or at that time, for such a gathering of the membership from the various constituent bodies as shall bring together the total membership of the Council for a sufficient time to consider in the largest possible way, the subjects involved in the cooperation and in the processes of the Council and the Churches which it represents; and that we request the officers of the Council to bring this matter in definite form to the Administrative Committee for its consideration.

December 8 to 10, 1926, Minneapolis, Minn.

RESOLVED: That, if the International Council of Religious Education and the Council of Church Boards of Education concur, a joint committee including five representatives from the Federal Council of Churches, five from the International Council of Religious Education and five from the Council of Church Boards of Education be appointed, to study the closer relation of the three bodies and to report to the three bodies at later meetings.

Whereas, the United Stewardship Council, a voluntary organization composed of representatives from twenty Communions of the United States and Canada, who are promoting the study and practice of the principles of Christian stewardship, has been working in cooperation with the International Sunday School Lesson Committee to introduce at proper times stewardship topics as regular lessons in the Sunday School;

VOTED: That the Executive Committee of the Federal Council of Churches hereby expresses its hearty approval of the steps

being taken to get the diversified phases of stewardship to permeate the life and work of the entire church membership.

VOTED:

We recommend that the Commission on the Church and Social Service be requested to undertake a study of the whole question of marriage and divorce in the United States, with special reference to the safe-guarding of marriage and the home; also the marriage regulations of the churches with the view to ascertain differences and uniformities in their teachings on the subject of marriage, especially with respect to marriage between members of different communions; results of the study, with recommendations, to be reported to the Administrative Committee.

On the basis of this study the Administrative Committee, if it shall seem advisable on presentation of the findings and recommendations, is requested to issue an appeal to the churches and the public to take all possible steps to safe-guard the sacredness of marriage and the integrity of the family, and adequately to prepare young people of both sexes for the solemnity and responsibility of the marital relation.

VOTED: The Executive Committee of the Federal Council of the Churches of Christ in America, reaffirming its actions of previous years regarding the need for American participation in a World Court of Justice, hereby expresses its gratification in the fact that the United States and the nations which have taken part in establishing the Permanent Court of International Justice have been able to agree upon the substantial terms and conditions upon which the United States shall adhere to the Protocol of the Court.

The single point on which a difference appears to exist is so over-shadowed by the vital importance of international judicial procedure that sincere effort should be made to reach an agreement upon this remaining point. Such effort is required by the principles of friendly intercourse between nations.

Therefore, be it Resolved:

First, That copies of the foregoing statement be transmitted to the President of the United States, to the Chairman and members of the Senate Committee on Foreign Relations and to the members of the United States Senate.

Second, That recommendation be made to the constituent bodies of the Federal Council of the Churches of Christ in America to continue to express the opinion and feeling of the great body of the people of the United States in favor of having the influence of our country united with that of other nations in

the support of the Permanent Court of International Justice, one of the important agencies for peace and civilization.

It is recommended that this action be communicated to the proper persons and groups through the Commission on International Justice and Goodwill.

VOTED: In view of the gravity of the situation pertaining to relations between the United States and Mexico on account of differing interpretations of certain sections of the Constitution and the laws of Mexico relating to land ownership and oil and mineral rights, as evidenced by the official correspondence of the two Governments released November 24, 1926, the Executive Committee of the Federal Council of the Churches of Christ in America holds that some method of peaceful settlement can and should be found, either by further direct negotiations or by conciliation, arbitration or judicial procedure. We are persuaded that with continued goodwill and patience a just and fair solution can be found.

VOTED: We note with interest and satisfaction the proposal to hold a National Inter-racial Conference, and recommend approval of the request that Dr. George E. Haynes, Secretary of the Commission on the Church and Race Relations, be so released from his duties that he may give part time to the setting up of this Conference, as its Executive Secretary. We refer details covering the adjustment of his time and responsibilities to the Administrative Committee of the Council.

January 23 and 24, 1928, Cleveland, Ohio

A proposal from the Commission on Evangelism was presented, as follows:

> "We recommend that the churches of America and the churches throughout the world plan to make the largest spiritual use of the nineteen-hundredth anniversary of the years of Christ's earthly ministry. We suggest that the Federal Council of the Churches consider how this emphasis can be incorporated into its various programs and that the Commission on Evangelism be empowered to begin at once the preparation of an adequate program for the fifty days from Easter to Pentecost, 1930."

The Business Committee reported its approval.

Dr. Vance moved a preamble, which was adopted, as follows:

> "Without attempting to determine the exact date of our Lord's birth, but because of the coincidence of this period with the generally supposed years of His earthly ministry, we recommend that . . ."

VOTED: That the Administrative Committee be instructed to submit to the Quadrennial Meeting in December a plan for observing the nineteen-hundredth anniversary which will provide

for the participation of all the departments of the Council in an emphasis upon the discovery of the mind of Christ for our day.

VOTED: In view of the influences tending to lower the ideals of marriage, weaken the sense of marital, parental and social responsibility, and undermine the home, the Executive Committee would emphasize the urgent importance of making ample provision in the churches' program of religious education for the cultivating of wholesome relationships between the sexes and the development of Christian attitudes and ideals respecting marriage and the home.

The Executive Committee records its appreciation of the work of the Commission on Christian Education in promoting the organization of parents' study classes, conferences and discussions, and the Committee earnestly invites the cooperation of local councils of churches, denominational boards of religious education and individual churches in carrying forward this work.

The Executive Committee notes with approval the efforts that are being made to conserve the potential value of Valentine's Day as an occasion for suggesting and interpreting the spiritual meaning of marriage and home life.

Dr. Tippy presented the following recommendations from the Commission on the Church and Social Service, which had been approved by the Business Committee:

"The Social Ideals of the Churches, comprising sixteen articles, were adopted by the First Quadrennial Meeting of the Federal Council in Chicago in 1912. They were reaffirmed by the Quadrennial of 1916 and have not been changed since 1912. They have been adopted in precise terms or in similar terms by many of the constituent bodies of the Federal Council, and by the Y. M. C. A. and the Y. W. C. A.

"The Cleveland Meeting of the Council, which was held May 6-8, 1919, and was a special meeting to deal with problems of reconstruction, reaffirmed the Social Ideals, and passed a series of special resolutions, dealing with reconstruction, and bearing the marks of war-time issues.

"The Social Service Commission has never considered them as an addition to the Ideals, but at the same time has printed them with the Ideals. The Commission has been slow to change the sixteen formulas of the Social Ideals, because they have been so generally adopted, but it has long felt that the Additional Resolutions need revision. Finally, the meeting at Los Angeles, October 6, 1927, voted to 'request the Chairman to appoint a Committee to redraft the Cleveland Resolutions, which have formerly been printed with the Social Ideals, and to report at the next meeting of the Commission.'

"In order to get a clearer mandate, the following resolutions are presented to the Executive Committee for action:

"Resolved:

"1. That the Additional Resolutions, passed by the Cleveland Meeting, are not considered to be additional articles of the Social Ideals, but special resolutions dealing with the reconstruction period following the war;

"2. That these resolutions should be reformulated editorially so as not to change their content or to invalidate their statements, and that the Commission on the Church and Social Service be and hereby is requested to submit such redrafted forms to the Quadrennial Meeting next December;

"3. That the Commission be requested also to consider carefully whether additional special resolutions are now called for and to make other recommendations as the Commission may think advisable."

VOTED: To adopt the recommendation.

VOTED: To approve the findings of the Comity Conference (as printed in the Annual Report of the Federal Council for 1927) and to instruct the Administrative Committee to work out a plan for carrying them out, in cooperation with the Home Missions Council and the Council of Women for Home Missions.

"*Whereas,* Armistice Day, November 11, 1928, which falls this year on Sunday, will mark the tenth anniversary of the ending of the World War; and

"*Whereas,* President Coolidge has publicly expressed the hope that Armistice Day may be observed by the people of the United States as a day on which to emphasize the ideals and spirit of international goodwill and peace;

"*Resolved,* That the Executive Committee of the Federal Council of the Churches of Christ in America earnestly request pastors and churches generally throughout the United States to make special plans for the observance of the day next November to the end that the spirit of international brotherhood and the will to world peace may be strengthened and the ideals of Jesus be enthroned in the international life of the world."

"*Resolved,* That the Executive Committee of the Federal Council of the Churches of Christ in America commend to Sunday Schools, young people's societies and all kinds of groups in our churches the Friendship School Bag Project of the Committee on World Friendship among Children, by which to cultivate understanding and goodwill between the children and young people of the United States and those of Mexico."

The Business Committee reported the following recommendation, which was adopted:

"We urge all our church organizations in selecting their places of meeting to insist that provision be made for delegates of other than the white race and that every precaution be taken to protect such brethren against embarrassment from any form of social discrimination."

The Business Committee presented the following resolution, which was adopted:

"The question of enforcing the Eighteenth Amendment has become an outstanding moral issue in America today, affecting the welfare of the churches, and has raised the question of obedience to the fundamental law of our land, including all of the Constitution.

"We, therefore, recommend that the Executive Committee go on record as endorsing the honest enforcement of the Constitution, including all the amendments, and we ask the cooperation of all the communions of the Federal Council to this end."

"*Whereas,* the Continuation Committee of the Universal Christian Conference on Life and Work is being increasingly recognized as an important factor in international church work, and is bringing together the churches of the world on the basis of a program of practical work,

"*Be it Resolved* that the Federal Council record its gratification at the progress that this movement has been making in the international sphere of church work, especially in view of the fact that the program of Life and Work in church cooperation is essentially the basis upon which the Federal Council is operating in America, and

"*Be it Resolved,* that the Federal Council approve of the arrangement whereby our European Secretary, Dr. Adolf Keller, becomes the General Secretary of the International Social Institute recently founded under the auspices of the Continuation Committee of Life and Work, with the understanding that Dr. Keller is to continue as the European Secretary of the Federal Council and as the Secretary of the Central Bureau for Relief of the Evangelical Churches of Europe, and that adequate provision will be made by the Institute to provide Dr. Keller with the necessary secretarial assistance so that the work in which he was previously engaged will not suffer because of this new responsibility, and

"*Be it Resolved Further,* that the Federal Council assure the Continuation Committee of Life and Work of its desire to cooperate with that body in the great interests it has at heart and to facilitate in any way at its disposal the integration of the international church work of various agencies about the Continuation Committee of Life and Work."

"*Resolved,* that the Federal Council authorizes the Committee on Relations with the Eastern Churches to proceed with a study of the relationships existing between the Eastern Church bodies in the United States and the denominations which are constituent members of the Federal Council, looking toward the establishment of closer relationships, and

"*Resolved,* that the Federal Council authorize the Committee on Relations with the Eastern Churches to continue to do all in its power to further closer relationships between the Eastern Churches and the Western Churches in Europe and the Near East, on the basis of a cooperative program of practical work."

VOTED: 1. The Executive Committee joins heartily with the Home Missions Council and the Council of Women for Home Missions in support of the National Home Missions Congress proposed for 1930 or 1931.

2. The Executive Committee authorizes the Administrative Committee to name five members of the proposed Committee of Arrangements of fifteen members.

VOTED: That the next Quadrennial Meeting of the Federal Council of the Churches of Christ in America, marking the twentieth anniversary of the creation of the Council, shall be convened on Wednesday, December 5, 1928, unless unforeseen contingencies should make it wise for the Administrative Committee to exercise the authority, permitted by Article VII, Section I of the By-Laws, of changing the date.

The following recommendation of the Business Committee with regard to the plan of preparation for the Quadrennial Meeting was referred to the Administrative Committee with power:

"The approaching twentieth anniversary of the founding of the Federal Council of the Churches and the growing interest in church cooperation and Christian unity make it particularly appropriate that there should be this year a candid examination of the present status of the churches in their relations to the community, the nation and the world, with particular reference to present and possible cooperative life and work.

"We heartily approve the proposal of the Administrative Committee 'that at the time of the next Quadrennial Meeting of the Federal Council, to be held in December, 1928, as a part of that meeting there should be held a comprehensive conference to which persons who are not members of the Council may also be invited; that as a preparation for this conference a period of preliminary study and discussion be carried forward during the year on a nation-wide scale, the results of which should be collated and analyzed by a representative group, meeting just before the Council, who should also be members of the conference.'

"We recommend that a Committee of One Hundred be appointed to whom shall be committed responsibility to conduct the preliminary studies and to report the results to the conference in December for its consideration for further report to the Quadrennial Meeting of such policy and program as may emerge from the studies and discussions."

REPORT OF THE ADMINISTRATIVE COMMITTEE

1928

The Administrative Committee, at its regular monthly meetings (except January, when the Executive Committee was in annual session) has given careful attention to the large number of important questions presented to it by the several commissions and committees of the Council.

Through the Advisory Committee on Literature, which has reported at each meeting, the Administrative Committee has maintained a steady oversight of all the publications of the Council and has duly authorized all those which have been issued.

The following pages record the more important official actions taken during the year by the Administrative Committee.

John A. Marquis,
Chairman

Rivington D. Lord,
Recording Secretary

John W. Langdale,

Mrs. John W. Ferguson,
Vice-Chairmen

February 24, 1928

VOTED:

The Executive Committee of the Federal Council of Churches, at its recent meeting in Cleveland, in harmony with many declarations by its various constituent bodies advocating adherence by the United States to the Permanent Court of International Justice, expressed on their behalf its "regret that the United States is not a member of the World Court of Justice" and its belief that "it is yet possible for representatives of our own country and of the nations signatory to the World Court to arrive at a basis of agreement" regarding certain conditions of membership not yet sufficiently clear. We, therefore, rejoice to learn of the recent proposal that the President be requested to consider the advisability of a further exchange of views with the Signatory States in order to establish whether the differences between the United States and the Signatory States can be satisfactorily adjusted."

We believe that a decision by the President to arrange for such an exchange of views with the States Members of the World Court of Justice would be heartily welcomed by the Churches of

our constituency, for they firmly believe that the United States should take every possible step to support and to strengthen those world agencies which make for the judicial and peaceful settlement of international disputes.

We express the earnest hope that all misunderstandings may be removed and differences adjusted to the end that the United States may soon become a full member of the Court on a basis of equality with all the other members.

VOTED:

We desire to call the attention of our people to the appeal of Christian leaders of the constituent bodies of the Federal Council now rendering missionary service in India. The appeal deals in part with the hardship and injustice done to a small group of naturalized American citizens of East Indian ancestry resulting from an interpretation of the naturalization law by the United States Supreme Court. That judgment declared that such persons are ineligible to naturalization and thereby rendered their citizenship papers null and void, leaving those persons without a country.

"The present Immigration Law," the Appeal declares, "together with the cancellation of the naturalization papers of those who in good faith have been admitted to American citizenship, is an outstanding national wrong which has done incalculable injury to America's moral influence in India and the East."

"In the interests of national good faith," the Appeal adds, "we urge the congress of the United States to take immediate steps to restore American citizenship to this group."

The Administrative Committee of the Federal Council of the Churches of Christ in America believes that Congress should remedy this situation by the prompt enactment of appropriate legislation restoring their American citizenship to those thus affected.

VOTED: That the proposal for a Joint Appeal to American and British Christians on the Naval situation be referred to a Committee of Five, of which the Chairman of the Administrative Committee should be a member *ex officio,* to consider the whole matter, in correspondence with representative Christians in Great Britain, and report back to the Administrative Committee.

VOTED: To adopt the following resolution presented by the Committee on Mercy and Relief on the China Famine:

> In view of the serious famine conditions existing in North China, and in view of the cable messages from the Famine Relief Committee in Peking and Shanghai and the proposals of the special Committee of the Foreign Missions Conference dealing with the question,
>
> RESOLVED: 1. That we authorize the Committee on Mercy and Relief

to cooperate with the Foreign Missions Conference in appealing to the American Red Cross for an immediate grant of $300,000. to the Famine Relief Committee in China;

2. That in case it is decided to appeal to the country for a large sum for China Famine Relief, the Committee on Mercy and Relief be, and hereby is, authorized to cooperate in such a campaign.

VOTED: To adopt the following report and recommendation of the Committee on Worship:

"The Committee on Worship, appointed by the Administrative Committee, has held three meetings. It has considered reports from the various communions concerning the work of denominational committees in the interest of deepening a spirit of true devotion throughout their respective constituencies. It has also conducted correspondence with theological seminaries and assembled information as to the culture of the spiritual life of theological students and methods of training for the conduct of public worship. It has reached the conclusion that an effective program for the larger use of the opportunities for worship provided by the churches should be based upon and preceded by more extensive study.

"The Committee, therefore, asks to be discharged, but recommends to the Administrative Committee that the Department of Research and Education be requested to consider making a study of existing conditions respecting worship in the various communions, with the further suggestion that the members of this Committee offer to place their services at the disposal of the Department of Research and Education, for any help which they may be able to render in this connection.

VOTED: 1. That provision should be made whereby a Committee on Radio, representing the Administrative Committee of the Federal Council, should have conference from time to time with the Committee of the Greater New York Federation of Churches and the Bedford Branch of the Brooklyn Y.M.C.A., so that there would be mutual agreement regarding policies.

2. That the various religious programs should be announced as follows:

This service is sponsored by the Federal Council of the Churches of Christ in America. The service is conducted by the Bedford Branch of the Brooklyn Y.M.C.A. or the Greater New York Federation of Churches." (as the case might be).

3. The Federal Council may from time to time arrange services on special occasions (such as Christmas-time, Easter-time, for example) and to include other special messages the program for which should be made up by the Federal Council, the service being under the auspices of the Federal Council but may be conducted by the New York Federation of Churches, or other agency when mutually agreeable.

4. That these principles and policies may be applied to other local federations, whenever national broadcasting is extended to other cities as centers.

A request was presented from the Home Missions Council:

a. For the appointment of five members on the joint committee on Comity;

b. For the appointment of two members of a joint committee on the Home Missions Congress to be held in 1930.

VOTED: That the Chairman of the Administrative Committee, in consultation with Rev. Charles L. White, be empowered to appoint these two Committees.

VOTED: That the Administrative Committee request the General Committee on Army and Navy Chaplains to make an inquiry regarding the present situation with regard to the care of ex-soldiers and to report back to the Administrative Committee.

Dr. Macfarland presented a letter from Mrs. John D. Sherman, President of the General Federation of Women's Clubs, together with a report of the Conference at the General Federation Headquarters on February 11th to stress ways and means of securing a chapel for the Federal Industrial Institution for Women, asking the cooperation of the Administrative Committee in securing a chapel.

VOTED: That the Administrative Committee approves the project and refers the letter and accompanying report from Mrs. Sherman to the Council of Women for Home Missions, authorizing them to act for the Administrative Committee in the matter in any way that they would deem helpful.

March 23, 1928

VOTED: That action upon the recommendation from the Reviewing Committee on the Report of the Coal Strike in Western Pennsylvania, now pending, be deferred to the next meeting of the Administrative Committee, and that in the meantime a copy of the report be sent, marked confidential, to all members of the Administrative Committee, sufficient time being allowed to receive their reactions before the next meeting of the Administrative Committee.

VOTED: That the committee considering the appeal to British and American Christians with regard to naval armament, in consultation with the Commission on International Justice and Goodwill, be authorized to take whatever steps they deem wise to further the success of the appeal.

VOTED: That the Administrative Committee having received intimation from Rev. Kenneth D. Miller of his intention to resign as Secretary of the Commission on Relations with Religious Bodies in Europe and of the Committee on Relations

with the Eastern Churches, accept his resignation with regret, after it is presented to the Commission and the Committee in question.

VOTED: That the Administrative Committee request Mr. Miller to continue as Secretary, so far as he may be able to do so, until his successor is chosen.

VOTED: That the General Secretary be authorized to formulate and spread upon the minutes the regret of the Administrative Committee at Mr. Miller's resignation and its appreciation of the service he has rendered while Secretary of the Commission and the Committee.

VOTED: That the Administrative Committee express its sympathy with the purpose of the John Milton Foundation for the Blind and refer the request presented from the Foundation, through Rev. William R. King, to the Commission on Christian Education, the Home Missions Council and the Council of Women for Home Missions.

April 27, 1928

VOTED: That in view of the urgent request that Dr. Tippy spend six months in Europe to assist in the organization of the International Social Institute, and in view of the international significance of this venture of the Life and Work Movement to apply Christian principles to social problems on a world scale, and in view of the recognition of the Federal Council as the agency through which this Institute should function in the United States,

BE IT RESOLVED, (1) That the Administrative Committee approve the loan of Dr. Tippy's service to the International Social Institute for a period not exceeding six months, provided arrangements can be made for the financing of his trip and for the necessary assistance in the Federal Council's Commission on the Church and Social Service;

(2) That the financial questions involved be referred to the Board of Finance.

IN VIEW of the appalling famine conditions existing today in certain parts of China, which conditions will be rapidly growing worse for the coming two months, and

IN VIEW of the assurances from the China Famine Relief Commission in Peking that relief activities are practicable, notwithstanding the political disorder incident to civil war, and

IN VIEW of the action of the Committee of Reference and Counsel of the Foreign Missions Conference, making funds

available for an immediate intensive campaign for China famine relief funds,

RESOLVED: That the Administrative Committee of the Federal Council of Churches hereby expresses its satisfaction that a National Campaign Committee is being formed, and earnestly hopes that the people of the United States will respond promptly and generously to China's pitiful appeal for food.

RESOLVED: That we request our Committee on Mercy and Relief to cooperate as fully and effectively as possible with the China Famine Relief National Campaign Committee and to unite with it in making such approaches as may be practicable to the churches and Christian people of the United States for generous famine relief contributions.

RESOLVED: That the Administrative Committee of the Federal Council of the Churches of Christ in America, having learned by cablegram of the tragic need for assistance in Corinth and surrounding towns as a result of the earthquake, expresses its satisfaction in the prompt action taken by the American Red Cross in sending five thousand dollars from its emergency funds.

RESOLVED, FURTHER: That the Administrative Committee strongly urges the American Red Cross to make such further appropriations as may be needed in order to meet fully the imperative call for emergency relief.

VOTED: That the Administrative Committee request the Committee on Relations with Eastern Churches to inquire into the situation of the Church at Corinth and consider whether any appeal should be made for funds for the rebuilding.

After hearing the recommendation for the publication of the report of the Department of Research and Education on "The Coal Strike in Western Pennsylvania," and after discussion of the same,

VOTED: That after the suggestions and criticisms made in the meeting, together with those previously received, have been carefully considered and passed upon by the Reviewing Committee the Department of Research and Education be authorized to publish the document.

With regard to the completed manuscript, entitled "A Study of Industrial Relations at the Real Silk Hosiery Mills, Inc., Indianapolis, Indiana, and of the Relations between Employers and the American Federation of Full Fashioned Hosiery Workers in the Philadelphia District,"

VOTED: That authorization be given the Research Department to publish the report in Information Service, in case the Reviewing Committee, after waiting a week to consider all criti-

cisms received from members of the Administrative Committee, sees no objection.

RESOLVED: That the Administrative Committee has learned with interest of the movement in favor of the Simplified Calendar, which is now under consideration by all the nations, at the request of the League of Nations.

The Administrative Committee appreciates the courtesy of the invitation to submit the name of a representative to serve as a member of the National Committee now being formed at the request of the League of Nations, through the Secretary of State.

RESOLVED: That since the Simplified Calendar involves the "stabilization" of Easter Sunday and other days widely observed by many churches, the Administrative Committee requests the General Secretary to take appropriate steps to inform the Federal Council's Constituent Bodies of the changes proposed in the Calendar and to inquire if any communion is opposed to such changes and to ask for some statement on this matter, for transmission to the National Committee.

RESOLVED FURTHER: That, in case the National Committee desires to confer with someone representing the Protestant Churches of the United States, the Administrative Committee requests the President of the Council, or someone designated by him, to sit with said Committee in an unofficial capacity, merely as a friendly visitor, for purposes of contact and conference.

VOTED: That the Administrative Committee send greeting to the American Peace Society at the time of its celebration of its Centennial in May.

May 25, 1928

VOTED: That we welcome with profound satisfaction the progress achieved by the Department of State in its program for a multilateral treaty of peace. The friendly responses already received by our Government give promise of the dawn of a new spirit and a new method in the dealings of the great nations with one another.

We pledge our hearty support of the proposal that the signatory Powers shall "solemnly declare, in the name of their respective peoples, that they condemn recourse to war for the solution of international controversies, and renounce it as an instrument of national policy in their relations with one another," and that they shall "agree that the settlement . . . of all disputes . . . of whatever origin . . . shall never be sought except by pacific means."

In view of the epoch-making significance of this proposal for the moral and spiritual life of mankind, we call upon church people throughout our land to pray and work for the speedy coming of the day when these high visions and hopes may be realized, and upon the pastors of the churches to lead in the creation of the public opinion which is the indispensable condition of achieving the goal.

We request the Commission on International Justice and Goodwill to convey this statement and appeal as widely as possible to the churches, recommending such action as may be needed to give to President Coolidge and Secretary Kellogg the popular support essential to success.

VOTED: That the Administrative Committee has heard with deep interest of the plans under way for the Enthronement ceremony of His Majesty the Emperor of Japan and hereby requests the President of the Federal Council to send to Ambassador Matsudaira a suitable letter of felicitation and best wishes.

VOTED: That the Administrative Committee appoint Dr. Marquis to serve with Dr. Macfarland and Mr. Cavert as an official representative of the Federal Council at the Tercentenary Commemoration of the Founding of the Reformed Church in America, June 9 to 11, 1928.

Mr. Myers presented, on behalf of the Commission on the Church and Social Service, the Message prepared for Labor Sunday.

VOTED: To adopt the paper as a whole, with the understanding that it will be amended in accordance with the suggestions which have been made and that Dr. Burton and Mr. Cavert will serve as an Editorial Committee, with authority to approve it for official publication.

With regard to the relationship of the Greek Orthodox and Armenian Churches in America with the Federal Council, Dr. Peet outlined the steps thus far taken toward establishing a friendly and helpful relationship and described the interest of many of their leaders in the Council.

VOTED: That the Administrative Committee instructs Dr. Peet, in connection with any future conferences which he may have with representatives of the Eastern Churches, that it sees no objection to these bodies coming into full membership in the Federal Council, if they so desire.

VOTED:

Whereas, plans are being discussed for the reorganization and unification of international church work in which American Church agencies, including the Federal Council, are involved, and

Whereas, such plans are to be on the agenda of the meeting of the Continuation Committee of the Universal Christian Conference on Life and Work at Prague this summer.

RESOLVED: That such representatives of the Federal Council as may be present at this meeting of the Continuation Committee be authorized to express the interest of the Federal Council in any movement working towards the coordination of our church work, and our willingness to do all in our power to further such coordination, provided that the interests which the Federal Council has been furthering in its contacts with the European and Eastern Churches are properly safeguarded and provided also that the detailed plan, when formulated, be presented to this body for its approval.

VOTED: That the Administrative Committee approve the appointment of Miss Katherine Gardner as Associate Secretary of the Commission on the Church and Race Relations, with special responsibility for the work of the Women's Committee.

VOTED: That the Administrative Committee of the Federal Council of the Churches of Christ in America has learned with deep interest of the plans now under way in England and elsewhere for the celebration of the Tercentenary of the Birth of John Bunyan and for the observance throughout the English-speaking world on November 30 of John Bunyan Memorial Sunday. Deeply conscious of the debt owed by the church generally to the author of Pilgrim's Progress, we welcome this opportunity to commend this Tercentenary Celebration to our constituent bodies. We suggest that appropriate steps be taken to bring this occasion to the attention of pastors and church workers and to the editors of the religious press.

VOTED: That the Administrative Committee authorize the General Secretary of the Federal Council to prepare a message appropriate for this occasion, to be read at the National Bunyan Memorial Service to be held in City Temple, London, November 30, 1928.

VOTED: That the Administrative Committee is pleased to learn of the progress being achieved by the Crusade with Christ Movement in which the Christian youth of 44 denominational and interdenominational bodies are cooperating in the interest of evangelism, Christian citizenship and world peace. We are gratified to learn that these youth groups are engaging in this cooperative enterprise and we commend this movement to pastors generally and to the secretaries of city and state councils of churches, urging that wherever possible local bodies of Christian youth be federated for the furtherance of the Crusade objectives.

It being reported that the recent conference of Community Church Workers had appointed a commission of four to confer with representatives of the Federal Council concerning possible relationships and cooperation with their group,

VOTED: That the Administrative Committee welcomes the action of the conference of Community Church Workers and asks the officers to arrange for the conference desired.

Dr. Price raised the question as to what might be done to check the apparent propaganda for military preparedness which he had observed in the news reels of the movies.

VOTED: To request the Research Department to make a preliminary study of the situation and report back to the Administrative Committee the feasibility of a thorough study, associating with it in its preliminary work the Committee on Drama of the Federal Council.

July 13, 1928

VOTED: That the following resolution on Lynching be adopted:

> During the past six years the Federal Council of Churches through its Commission on the Church and Race Relations has issued an Honor Roll of States free of lynching based upon careful records of this evil. We have noted with satisfaction the increasing number of states free of it and the gradual decrease in the number of victims. In 1927 there were 41 states without a recorded victim of lynching—the largest number of states so free in the history of the evil.
>
> The action of leading church bodies, both national and state, in denouncing lynching and mob violence and in the marshalling of their communicants in practical steps to uphold the majesty of the law and to protect the lives and limbs of citizens, irrespective of race or color, has been a large factor in the pressure of public conscience and public opinion against this evil.
>
> In 1922 there were 57 victims of lynching; in 1923 there were 33; in 1924 there were 16; in 1925 there were 17; in 1926 there were 30; in 1927 there were 16. During the first four months of the present year there was no victim lynched in our land—the longest period that we have been free from the evil since records have been kept.
>
> The hope of America becoming a lynchless land this year aroused by these first four months of freedom was shattered by the record of seven victims, all Negroes, during May and June—one of them burned at the stake and one snatched helpless from a hospital bed. These are seven victims too many; there should be none; their tragic deaths show the savagery of race prejudice. Shall we repeat the record of the past five years or shall we abolish mob murder? Jesus Christ and the mob spirit cannot live together in the same land. Law and order cannot tolerate the lawlessness of the mob.
>
> The Federal Council calls upon church people of all denominations and creeds to rise in the might of public protest against these outrages and urges them to exercise their direct influence upon national, state and local officials, in order that every citizen however humble and of whatever color, may be safe and secure and law and order may be strengthened.

The report of a visitation to Europe by the General Secretary, Dr. Macfarland, was presented in multigraphed form to the Committee.

VOTED: That a copy of the report be sent to all members of the Administrative Committee who are absent from the meeting, for any suggestions or criticisms which they may wish to make, and that it be referred, together with such suggestions and criticisms, to a Committee of three of which the Chairman of the meeting shall be a member, with power to edit and print.

VOTED: That Rev. Everett R. Clinchy be elected as Executive Secretary of the Committee on Goodwill between Jews and Christians, with the understanding that he will enter upon his duties at once and that the permanence of the position is contingent upon a provision for finances satisfactory to the Board of Finance.

Mr. Johnson stated on behalf of the Department of Research and Education, that by September the study of the rural-urban conflict in the Chicago Dairy District, undertaken at the request of the Chicago Church Federation, should be ready for consideration.

VOTED: That a small committee be appointed to serve with the Literature Committee in reviewing the report so as to be able to present a final recommendation at the September meeting of the Administrative Committee.

The Chairman appointed Rev. William Adams Brown, Rev. Frank Mason North, Miss Ella D. MacLaurin.

Mr. Johnson stated further that two projects of long standing will probably be ready for consideration by the end of the summer: (1) a study pamphlet, prepared at the request of the Commission on the Church and Social Service, on organized forms of cooperative industrial relations; and (2) a Handbook of Social Service agencies in the churches.

VOTED: That if these manuscripts are not controversial in character, on recommendation of the Literature Committee the Department of Research and Education may proceed with their publication.

Dr. J. R. Ackroyd, as Secretary of the English Congregational Ministers' Crusade against War, presented a message from the Crusade:

VOTED: That the Administrative Committee accepts this message with great heartiness and refers it to the Secretary of the Commission on International Justice and Goodwill for official action and for publication, so far as possible, in the press of the United States.

VOTED: That Secretaries William R. King of the Home Missions Council and John Milton Moore of the Federal Council be requested to consult with the Advisory Commission of the Community Church Workers of America and to report back a policy which will provide for adequate cooperation.

VOTED: That the Administrative Committee of the Federal Council of the Churches of Christ in America hereby records its deep interest in the communciation from the General Assembly of the Presbyterian Church in the United States of America, recalling the fact that Memorial Day this year was the tenth anniversary of the day set apart in 1918 by President Wilson as a Day of Prayer in connection with the World War, and suggesting that Armistice Day, November 11, 1928, since it is the tenth anniversary of the Armistice and falls this year upon Sunday, "be named as a special Day of Prayer for world-wide revival of true religion, in order that the wounds of war may be healed and that all nations may know true brotherhood in Christ."

Therefore, be it

RESOLVED: That the Administrative Committee of the Federal Council commends this suggestion to the Churches of the United States and expresses the earnest hope that throughout our land Armistice Day may be utilized as a day of special prayer for a world-wide deepening of the sense of man's relationship to God and his obligation to work for the fulfilment of His purpose of love in the world. While, during the Armistice season, we honor our heroic dead, let us not forget the noble ideal for which they died—the ending of war. We shall honor them in truth as we strive for the same high end. Let prayer and sermon guide the minds and hearts of the people to realize that a general treaty for the renunciation of war as an instrument of a national policy will be of real value only in proportion as the people themselves have a determined will to brotherhood and pursue constructive policies of peace. Therefore, let prayer be offered for a deep revival of true religion in every land, to the end that the spirit of God may stir the hearts and minds of all peoples to realize more fully the unchristian character of war, and to set in operation practical and adequate procedures for world peace. So, and only so, shall the day come when nations shall learn war no more, and the incalculable wealth now wasted on war-payments, war-preparations, and war shall be devoted to the upbuilding of a better life for all mankind.

RESOLVED: That the Commission on International Justice and Goodwill be requested to send the above resolution to the officials of the constituent members of the Federal Council and also to the editors of the press, with suitable covering letters.

VOTED: That the Administrative Committee authorize the Commission on International Justice and Goodwill to issue the pamphlet for Armistice Week at any time it may see fit, supplementing it with such additional information as may be available at the time.

VOTED: That the Administrative Committee commends to the churches continuous interest in and prayer for China in these days of special significance in her rapidly developing inner life and international relations. We are following with deep sympathy the clearing up of the political situation and trust that her struggle for an independent, free and unified government is reaching the goal.

We recall the statement by Secretary of State Kellogg of January 26, 1927, that "the Government of the United States has watched with sympathetic interest the nationalistic awakening of China and welcomes every advance made by the Chinese People toward reorganizing their system of Government." Also, the statement that "the Government of the United States—is ready now to continue the negotiations on the entire subject of the tariff and extra-territoriality;—if China can agree upon the appointment of delegates representing the authorities or the people of the country, we are prepared to negotiate such a treaty."

In the light of these statements and of the new situation in China, we earnestly hope that the Government of the United States and of China may soon find it practicable to begin negotiations for the long desired new treaties which will help establish her in a status of full and sovereign equality among the nations and that in these negotiations and treaties the United States in harmony with our historic policy may make justice and friendship paramount.

VOTED: That the Administrative Committee desires to express to the churches of the United States its appreciation of the generous response made to the appeal for famine sufferers in China by the Committee on Mercy and Relief. The National Committee on China Famine Relief, with which the Committee on Mercy and Relief has been cooperating, reports contributions to July 11 of approximately one-quarter of a million dollars. It also states that, notwithstanding the advent of summer and the coming in of certain crops, latest reports indicate that they are by no means adequate and that serious famine conditions will continue throughout the summer in the affected areas, so that these relief funds will be most helpful and timely. The Committee has sent one of its most experienced members to China to supervise the relief activities and to gather full and authentic information

on which to decide in September whether or not the campaign will need to be continued during the coming winter.

This Committee desires that the churches of the United States may hold themselves in readiness to deal in the most helpful way possible with the famine situation, to the end that China, in this time of need, may be assured again of the friendship and good-will of the people of the United States.

VOTED: That it is the judgment of the Administrative Committee that the religious radio services should be undenominational, unsectarian and entirely constructive, and that the drafting of a resolution along these lines be referred to the Committee on Religious Radio, to be reported back to the next meeting of the Administrative Committee.

VOTED: That Frank H. Mann, Treasurer of the Federal Council, be authorized to sign, on behalf of the Federal Council of the Churches of Christ in America, an agreement dated June 11, 1928, in connection with the Zelah Van Loan Peace Declamation Contests to be financed by funds set aside by Mrs. Anna F. G. Van Loan, said funds being administered by the Chatham Phoenix National Bank and Trust Company, New York, N. Y.

Each and every act of Mr. Frank H. Mann in heretofore executing the above referred to agreement is hereby ratified and confirmed as and for the act of the Federal Council of the Churches of Christ in America.

September 28, 1928

VOTED: That the publication "Are There Too Many Churches on Main Street" be referred to Dr. King, Miss Quinlan and Dr. Moore, as a Committee to consider whether or not the joint imprint of the Federal Council, the Council of Women for Home Missions and the Home Missions Council should be placed on a new and revised edition.

VOTED: That the Chairman, in conference, appoint a Nominating Committee of Seven to present nominations of officers for 1928-1932 to the Quadrennial Meeting.

The Chairman appointed: Rev. John W. Langdale, Rev. William Horace Day, Dr. R. E. Speer, Rev. R. A. Ashworth, Bishop James Cannon, Jr., Rev. R. A. Hutchison, William Adams Brown, Rev. Reinhold Niebuhr, Rev. John A. Marquis, ex officio.

VOTED: We are appalled at the continued reports from Christian workers in Porto Rico concerning the calamity which has wrought such widespread destruction and suffering among our fellow Americans in that beautiful island. Practically half of the population, some 700,000, have been rendered homeless and without food. This is being followed by a most serious menace of

disease and pestilence, altogether presenting a calamity beyond conception. The Evangelical Churches have suffered with extreme severity with demolition of churches, schools and hospitals throughout the whole island.

We desire to express our sympathy and to extend directly to the people of Porto Rico, and especially to the Christian community, our solicitude that immediate and effective measures of relief and reconstruction be carried out.

We join our appeal with that of the Red Cross, the Mission Boards and other agencies, that the American people respond most generously to the solicitations both for immediate relief and for the rehabilitation of property so widely damaged and destroyed.

On recommendation of the Commission on International Justice and Goodwill, the following resolutions were adopted, as revised by Dr. Gulick in the light of the afternoon's discussion:

With regard to Anti-War Treaty,

RESOLVED, That the Administrative Committee of the Federal Council of the Churches of Christ in America hereby records its satisfaction in the signing in Paris on August 27, 1928, of the Multilateral Peace Pact. We are deeply stirred by the thought that on that day fifteen of the most powerful nations, for the first time in human history, united in a solemn covenant to renounce war as an instrument of national policy, and never henceforth to seek, except by pacific methods, the solution of their international disputes. We understand that since that memorable day thirty-four other nations have also expressed their desire and purpose to assume for themselves the same obligations, and that fifteen additional nations have been invited to associate themselves with this movement for permanent world peace.

We confidently expect the United States Senate to ratify this Multilateral Peace Pact in the near future and hereby pledge our most cordial and earnest effort to secure on the part of the constituency of the Federal Council the widest possible understanding of the meaning and implications of this treaty.

We realize that its real significance and its potential benefits will depend entirely on the sincerity and seriousness with which the nations accept its spirit and proceed to give reality to its far-reaching commitment.

We therefore pledge ourselves to do everything within our power to help develop those attitudes of mind and heart toward other peoples and to further the adoption of those concrete procedures and practices in our international relations which shall make good the promises of this World Covenant of Peace.

With regard to the election of Mr. Hughes to the World Court,

RESOLVED, That the Administrative Committee of the Federal Council of the Churches of Christ in America has learned with deep satisfaction of the election of the Honorable Charles Evans Hughes by the League of Nations as a Judge of the Permanent Court of International Justice. This Committee has reason to know the fine temper of mind of Mr. Hughes because in the early days of this Council he was a distinguished member and gave it important cooperation. This election

therefore it regards not only as a signal honor to him and to the government and people of the United States of America, but also as a marked international courtesy to the United States and as a cause for satisfaction to the entire fellowship of Nations.

The Committee extends to Mr. Hughes its congratulations and felicitations on his election and on the fresh opportunities of service in the cause of world justice and peace that will be his and expresses the earnest hope that many years of continued health and strength may be his, enabling him to continue to render in the cause of world justice and peace the distinguished service for which his exceptional abilities and experience abundantly fit him.

With regard to the new relations of the United States with China,

RESOLVED, That the Administrative Committee of the Federal Council of the Churches of Christ in America has followed with keen interest the recent rapid developments in China in achieving national unity and in projecting large programs of reform and reconstruction. It regards with deep satisfaction the new contacts and treaty relations between the United States and China.

The Committee welcomes these procedures because of their significance in cementing the friendship and goodwill that exist between our two peoples and expresses the earnest hope that the United States and all other nations will take every practicable step to cooperate with China in stabilizing her inner life and international relations in such forms as shall promote the permanent welfare of her people and shall secure justice for all.

With regard to forced labor in Africa,

RESOLVED, That the Administrative Committee of the Federal Council of the Churches of Christ in America expresses the earnest hope that the United States will ratify the general convention prepared by the League of Nations for the abolition of Slavery and the prevention of forced labor in all parts of the world.

These ancient evils will never be overcome save by such frontal and determined attack upon them as can be made only by the united action of all the nations through some such treaty as this. Carrying out in practice the ideals and principles embodied in this treaty will constitute a new high-water mark in the history of man's struggle for liberty and manhood. The Churches of our land are deeply interested in these matters and desire that our Government shall lend its powerful, practical and moral support to the procedures essential to the achievement of the high ends in view.

October 26, 1928

VOTED: That the Administrative Committee refer the request received from Rev. Paul deSchweinitz, Secretary of Missions of the Moravian Church, that the Federal Council aid in securing the continuance of the Moravian Church at Richnau, Poland, to the Officers of the Commission on Relations with Religious Bodies in Europe to take action in behalf of the Council.

With regard to a communication from the American members of the Continuation Committee of the Universal Christian Con-

ference on Life and Work, suggesting that the Federal Council appoint a committee for conference on strengthening and unifying American contacts with the Continuation Committee.

VOTED: That Dr. Langdale, Vice-Chairman, be authorized to appoint a committee of five of which he shall be a member, to confer with the Committee appointed by the American Members of the Continuation Committee of the Universal Christian Conference on Life and Work.

Dr. Langdale appointed as the additional members of the Committee: Dr. Burton, Dr. Ashworth, Dr. William Adams Brown and Dr. Peter Ainslie, with Rev. John A. Marquis as alternate to act for any member who may be unable to attend.

VOTED: That the General Secretary be authorized to send a message to the officers in charge of the John Bunyan Tercentenary Celebration to be held in City Temple, London, on November 25th.

Dr. Tippy, who reached America on the previous evening, reported briefly on his six months service with the International Social Institute at Geneva.

VOTED: That the report be received and that the recommendations contained therein be referred to the Commission on the Church and Social Service and to the Department of Research and Education.

VOTED further: That any program formulated by these two commissions be then referred to the Committee on Policy of the Federal Council for a judgment as to its relationship to the general plans of work and purpose of the Federal Council and that the Committee on Policy be requested to report its findings to the next meeting of the Administrative Committee, if possible.

VOTED: That the Chairman be requested to appoint a committee of three to consider whether there are any proposals for revision of the Constitution and By-Laws of the Federal Council that should be presented to the Quadrennial Meeting.

The Chairman appointed: Bishop Cannon, Dr. Anthony, Dr. Idleman.

VOTED: That in view of the distinguished abilities, eminent services and irenic spirit of the Very Reverend Lord Archbishop of Canterbury, the Reverend Doctor Randall Davidson, now retiring from office as titular head of the Church of England, we hereby request the President of the Federal Council of the Churches of Christ in America to prepare and to convey to Dr. Davidson an expression suitably phrased and inscribed, of our appreciation, esteem and congratulations.

December 21, 1928

With regard to the Message to Christians of all Lands, which the Quadrennial Meeting had referred to the Administrative Committee with general approval, for editing and issuing at the proper time,

VOTED: That the Chairman appoint a Committee of Three to edit the Message, and that subsequently it be referred back to the Commission on International Justice and Goodwill with power to issue it at such time as may be advisable.

The Chairman appointed as the Committee of Three: Rev. J. Ross Stevenson, Rev. John W. Langdale and Mrs. D. E. Waid.

VOTED: To refer the matter of policy with regard to the statement in reference to the World Court and the League of Nations contained in the Declaration of Policy presented by the Commission on International Justice and Goodwill to the Quadrennial Meeting and referred by it to the Administrative Committee, to the Committee of Three already appointed.

With regard to the proposal for cooperation with the Continuation Committee of the Universal Christian Conference on Life and Work, it was stated that the Quadrennial Meeting had taken the following action:

> RESOLVED: That the plan presented by the Joint Committee representing the Federal Council of Churches and the American members of the Continuation Committee of the Universal Christian Conference on Life and Work has been heard with great appreciation and with a desire that the principle of cooperation may become effective in some accepted form.
>
> VOTED: That the Quadrennial Meeting gives approval to the principle here involved and refers back to the Administrative Committee for its further negotiations in this matter, through its representatives on the Joint Committee, the procedure required to put that principle into effect, it being understood that in such further consideration and action the constitution and the status of the Federal Council be fully sustained.

After discussion,

VOTED: That the sub-committee appointed by the Administrative Committee prepare a plan for cooperation with the International Continuation Committee on Life and Work and present it to the Administrative Committee for consideration.

VOTED: That the Administrative Committee authorizes the Committee on Financial and Fiduciary Matters to use as a subtitle, or explanatory title of its present name, the following statement: "A Committee to Study and Promote Wise Public Giving."

VOTED: That in the matter of the observance of the nineteenhundredth anniversary of the ministry of Jesus, culminating at Pentecost 1930, the Commission on Evangelism be authorized to

render any help within its power to such communions as may especially desire to commemorate these events.

VOTED: That the supplementary statement on present day industrial relations, presented to the Quadrennial Meeting by the Commission on the Church and Social Service, be reformulated and referred back to the Administrative Committee.

VOTED: That the Administrative Committee receive the report of the Committee on Marriage and the Home and place it on the agenda for the next meeting of the Administrative Committee, copies in the meantime to be sent to the members of the Committee.

With regard to the appointment of a committee on state and local extension to confer with a similar committee already appointed by the Association of Councils of Churches (State and Local),

VOTED: To authorize the Chairman of this Committee to appoint a Committee of which the Chairman of this meeting shall be a member, to confer with a similar committee of the Association of Secretaries.

The Chairman appointed as the Committee: Rev. Charles E. Burton, Rev. Frank Mason North, Rev. Alfred Williams Anthony, Rev. William Adams Brown, Rev. David G. Latshaw, Hon. Carl E. Milliken, Rev. William R. King and Mrs. John Ferguson, together with Bishop Francis J. McConnell, and General Secretaries Macfarland, Cavert and Moore members ex officiis.

The following action from the Quadrennial Meeting of the Federal Council was reported:

> VOTED: That the Federal Council at its present sessions appoint a committee to study the whole subject of the scope of its functions and modification of its structure, the committee to report annually its progress to the Executive Committee and finally to the next Quadrennial Meeting of the Council.

Inasmuch as the Quadrennial Meeting did not appoint such a committee but referred all unfinished matters to the Executive Committee and the Administrative Committee,

VOTED: That the President of the Federal Council, in consultation with the denominational authorities, name a Committee on Function and Structure to study the whole subject of the scope of the functions and modification of the structure of the Federal Council, the committee to report annually its progress to the Executive Committee and finally to the next Quadrennial Meeting of the Council.

VOTED: To authorize the Treasurer to complete his report

at the end of the year, have it audited and print it in the annual reports of the Federal Council.

VOTED: To refer the recommendations as to how the Treasurer's report should be made to the churches, as presented by a special committee to the Quadrennial Meeting of which President William O. Thompson was chairman, to the Treasurer, to be followed at his discretion in making up the report.

The following action was reported as taken by the Quadrennial Meeting with reference to the Community Church Movement:

> RESOLVED: That the contents of the following resolution be referred to the Administrative Committee for sympathetic study and for report to the Committee on Function and Structure.
>
> Having learned that the Community Church Movement has much in common with the ideals and purposes of the Federal Council and the Home Missions Council and having learned of the desire of the leaders to work in fullest possible cooperation with the denominational bodies and their cooperative agencies,
>
> Be it resolved: That we welcome this attitude and authorize the Administrative Committee to develop a plan of cooperation and report the same to the Executive Committee one year hence.

VOTED: That this matter be referred to the new Executive Committee, with the recommendation that a committee be appointed of which Dr. William R. King and Dr. John Milton Moore shall be members, to take the matter under advisement and to carry on negotiations with the officials of the Community Church Movement.

The following resolution taken at the Quadrennial Meeting was referred to the Administrative Committee:

> RESOLVED: That the Federal Council of the Churches of Christ in America, in Quadrennial Conference assembled, being conscious of the growing sense of church cooperation and Christian oneness among the theological students of the communions constituent to the Council, requests that the committee in charge of the program for the Quadrennial Conference of 1932 provide for the convening at that time of a national conference of theological students, which conference will be asked to meet in at least one or more joint sessions with the Federal Council.

VOTED: To refer this resolution to the incoming Administrative Committee, with the suggestion that a committee be appointed for a study of the whole matter.

VOTED: To refer the preparation of the agenda for the Executive Committee, including those items referred to the Committee directly from the Quadrennial Meeting, to the officers of the Federal Council.

Dr. Moore offered on behalf of the Secretarial Council a resolution with regard to the proposed Rhode Island Citizenship Week, which was adopted by the Administrative Committee as follows:

VOTED: That having learned of the proposal of the Interdenominational Social Service Commission of the State of Rhode Island to conduct a state-wide citizenship week February 10-15, in cooperation with the union ministers association of the State, and having learned of their desire that the Federal Council shall cooperate in preparation of the program, the Administrative Committee expresses its interest and appreciation and authorizes Secretaries Tippy, Myers and Moore to assist the Rhode Island Committee.

On recommendation of Dr. John McDowell,

VOTED: To refer the suggestion that the Federal Council be authorizd to issue a call to the churches of America urging them to emphasize on the Sunday prior to the inauguration of President-elect Hoover the obligation of law observance as the keynote rather than law enforcement, to the Social Service Commission, asking them to present a resolution embodying this to the Executive Committee, with the expectation that they would refer it back to the newly appointed Administrative Committee.

RIVINGTON D. LORD,
Recording Secretary.

MINUTES OF JOINT MEETING OF THE EXECUTIVE AND ADMINISTRATIVE COMMITTEES

Wednesday Morning, December 5, 1928, at nine o'clock

A joint meeting of the Executive and Administrative Committees of the Federal Council of the Churches of Christ in America was held at the Hotel Seneca, Rochester, New York, on Wednesday morning, December 5, at nine o'clock. In the absence of Bishop John M. Moore, Chairman of the Executive Committee, and of Rev. John A. Marquis, Chairman of the Administrative Committee, Dr. Macfarland called the meeting to order.

On motion, Rev. George W. Summey was called to the chair. Rev. Lewis S. Mudge led in prayer.

The following were present:

Mrs. J. S. Allen, Rev. L. Allen, Jr., Rev. Alfred Wms. Anthony, Rev. Robert A. Ashworth, Rev. L. C. Barnes, Rev. William H. Black, Rev. Ahva J. C. Bond, Rev. J. C. Broomfield, Rev. Charles E. Burton, Rev. H. J. Callis, Rev. Ernest H. Cherrington, Rev. Henry J. Christman, Bishop George C. Clement, Bishop A. R. Clippinger, Rev. F. G. Coffin, Rev. W. Stuart Cramer, Rev. Lyman E. Davis, Rev. Roby F. Day, Rev. George Elliott, Rev. J. E. Evans, Mrs. John Ferguson, Mr. John M. Glenn, Rev. J. H. Henderson, Rev. Joseph L. Hervey, Rev. S. S. Hough, Rev. R. A. Hutchison, Rev. W. H. Jernagin, Rev. W. R. King, Rev. Albert G. Lawson, Rev. Paul S. Leinbach, Rev. Rivington D. Lord, Miss Ella D. MacLaurin, Rev. Arthur E. Main, Rev. J. E. Martin, Dr. Joseph W. Mauck, Bishop M. T. Maze, Hon. Carl E. Milliken, Rev. E. M. Moore, Rev. Leslie B. Moss, Rev. Lewis S. Mudge, Rev. J. R. Nichols, Dr. S. Edgar Nicholson, Bishop Thomas Nicholson, Hon. Charles M. Roberson, Rev. Charles E. Schaeffer, Mrs. E. H. Silverthorn, Rev. W. E. Snyder, President J. Ross Stevenson, Rev. Martyn Summerbell, Rev. I. A. Thomas, Rev. A. M. Townsend, Bishop Raymond J. Wade, Mrs. D. E. Waid, Rev. Thomas H. White, Rev. L. K. Williams, Rev. W. I. Wishart, Dr. Walter C. Woodward, General Secretaries Macfarland, Cavert, and Rev. Sidney L. Gulick, Secretary of the Commission on International Justice and Goodwill.

Dr. Macfarland presented the report of the Administrative Committee for the year 1928 as found on pages 160 ff of the printed reports.

VOTED: To accept the report for transmission to the Council, with the provision that any action called for in any part will be reported by the General Secretary to the Business Committee.

VOTED: To accept the digest of actions of the Executive Committee for the last four years for transmission to the Coun-

cil, with the provision that any action called for in any part will be reported to the Business Committee.

VOTED: That the twenty-year survey prepared by Dr. Macfarland be submitted to the Council.

VOTED: That the program as recommended by the Program Committee appointed by the Administrative Committee, be approved.

VOTED: That the Program Committee be continued, to act in case of necessity.

VOTED: To recommend to the Council that the original Rules of Order printed in the documents of the Council be used.

VOTED: That the Council's attention be called to the fact that, in cases of items already printed on the program, the Council may decide whether or not it will proceed with their discussion at the time they come on the program or will refer them to the Business Committee before discussion.

VOTED: To recommend that the Council request the denominational groups to meet as promptly as possible to select chairmen and secretaries and to nominate vice-presidents and members and alternates of the Executive Committee.

VOTED: That the following committees be appointed by the President:

Business Committee
Committee on Credentials
Committee on Necrology
Committee on Closing Resolutions

VOTED: That the Executive Committee recommend to the Council that the Recording Secretary be empowered to appoint as assistants, subject to the approval of the Council, Rev. Charles E. Schaeffer, Rev. Ahva J. C. Bond and Rev. William H. Allison.

VOTED: To recommend that recommendations adopted by the Administrative Committee at the November meeting, too late to be printed with the report, be conveyed by the General Secretary to the Business Committee.

The report of the sub-committee, appointed by the Administrative Committee to make nominations of officers for the ensuing quadrennium, was presented as follows:

For President, Bishop Francis J. McConnell
For Recording Secretary, Rev. Rivington D. Lord
For Treasurer, Mr. Frank H. Mann
For Radio Minister, Rev. S. Parkes Cadman.

VOTED: To nominate the three men named for President,

Recording Secretary and Treasurer to the Council, with the understanding that additional nominations may be made from the floor.

VOTED: To recommend to the Council the designation of Rev. S. Parkes Cadman as Radio Minister of the Federal Council with the request that he accept that office.

VOTED: That Dr. Speer be requested to present the nominations to the Council.

VOTED: To adjourn subject to the call of the Chair.

The closing prayer was offered by Dr. Summey.

The Meeting adjourned.

RIVINGTON D. LORD,
Recording Secretary.

MINUTES OF QUADRENNIAL MEETING

The Federal Council of the Churches of Christ in America
Rochester, New York, December 5-11, 1928

Wednesday, December 5, 11:00 a. m.

The Sixth Quadrennial Session of the Federal Council of the Churches of Christ in America convened in the Hotel Seneca, Rochester, New York, on Wednesday, December 5, at 11 o'clock. The meeting was called to order by the President, Rev. S. Parkes Cadman.

The Hymn, "The Church's One Foundation," was sung.

Dr. Cadman led in prayer.

Dr. Cadman made introductory remarks and presented Rev. Clarence A. Barbour, who spoke words of welcome, to which Dr. Cadman briefly responded.

A message from the Honorary Secretary, Rev. Elias B. Sanford, was read by Dr. Macfarland as follows:

MESSAGE FROM E. B. SANFORD
Honorary Secretary of the Federal Council

Dear Brethren:

Twenty years ago The Federal Council of the Churches of Christ in America completed its organization. But we must not forget the years in which its foundation was laid.

In the old Y. M. C. A. building, that stood just across the street from the present location of the offices of the Council, there gathered on the morning of February 12, 1900, a group of men actively identified with nearly all the state and local church federation work then in existence. In taking his place as chairman, Mr. William E. Dodge made a brief address. "This whole matter of federation," he said, "is one of the most hopeful signs of the time. It touches our hearts very closely because it has reason and common sense back of it. It may not be that we can agree as

to the definition of God, but we all love Jesus Christ our Lord and we all love those for whom He died, and these two simple truths ought to enable us to work together. This is the supreme service, to bring the glad news of Christ to those who need it, and help and strengthen each other as fellow Christians. Differences are forgotten when men agree to work together. In working together unitedly men learn to understand each other better and exert a larger influence in the community. It is through federated effort that help is coming into our denominational activities, and this concerted life and activity will make The Church of Christ what it ought to be in our country—a cementing influence for everything that is good."

The evening session of this Conference was held in the Assembly Hall of the United Charities Building, with addresses by President Hyde of Bowdoin College and President Barrows of Oberlin. Action was taken that resulted in the appointment of a representative Committee that brought about the organization of a voluntary National Federation of Churches in 1901. Its constitution followed quite closely that of the Council of the Evangelical Free Churches of England. It had no official representative connection with denominational bodies but was rather a bond uniting local and state federations in different parts of the country.

In my report to the annual meeting held in Washington, D. C., February 4, 5, 1902, I recalled the message,—that ten years before at Chicago Dr. Philip Schaff left to the cause he loved so much—a message that proved to be his dying legacy. In this great address on the Re-Union of Christendom, he said, "Christian Union and Christian Freedom are inseparable. All divisions of Christendom will in the Providence of God be made subservient to a greater harmony. Where the sin of schism has abounded the grace of future re-union will much more abound. Every denomination which holds to Christ the Head will retain its distinctive peculiarity and lay it on the altar of re-union, but it will cheerfully recognize the excellencies and merits of the other branches of God's kingdom. No sect has the monopoly of truth. The part is not greater than the whole: the body consists of many members and all are necessary to each other." I closed my report at this Washington meeting with these words.

"There are many who believe the time has come when the conferences and assemblies representing the denominations in their highest deliberative and ecclesiastical action are ready to respond to an invitation to appoint official delegates who may confer together and send out a message to the churches touching matters of common interest and solicitude. Who can measure the influence such a communication would exert in the advancement of the Kingdom of God throughout our beloved country.

"It is our hope that during the sessions of this conference steps may be taken for the appointment of a committee representative in its character that will plan together with the Executive Board in calling the attention of denominational bodies to this important matter and securing the appointment of delegates who will meet at such time and place as is decided upon for the annual conference of the National Federation in 1905. Before this date all of the denominational bodies will have held their national meetings."

On the following day action was taken that created the Committee of Correspondence that brought about the great Inter-Church Conference on Federation held in New York City November 15-21, 1905.

The story of this coming together and its results we recall at this anniversary meeting as a landmark in the history of Protestant Christianity. Its record fills a volume of nearly 700 pages. The four hundred delegates assembled in Carnegie Hall represented the leaders of Protestantism in the United States. Standing together they sang the Doxology, having with united voice adopted the Constitution of the Federal Council of the Churches of Christ in America, and sent it to their constituent bodies for

ratification. That ratification brings us to Philadelphia in 1908 and the history of the past twenty years. Of those years and their remarkable record the story will be told by the senior secretary of The Council.

With you I rejoice in all the work that has been accomplished in these years of enlarging service in the interests of Christian Unity and co-operative action. From beginnings that were little noted by the world at large the Federal Council of the Churches has come to its present leadership and influence. The program of this anniversary session of The Council shows that the prophetic vision of its founders is not lost. That the federal conception of unity as illustrated in the Constitution of the Nation may find expression in the relation of the Council to the life and work of all the Churches that hold to Christ as the Head is the goal toward which our thought and effort moves forward. Brethren beloved: seek wisdom from above. The time draws nearer when the intercessory prayer of our Lord and Saviour will be answered, "That they may all be one: even as thou Father art in me, and I in thee that they also may be in us: that the world may believe that thou didst send me."

Fraternally yours,

Rockfall, Conn. (Signed) E. B. SANFORD.
Nov. 28, 1928.

A message from the former Treasurer, Mr. Alfred R. Kimball, was read, as follows:

MESSAGE FROM ALFRED R. KIMBALL
Former Treasurer of the Federal Council

Early in 1901, my dear friend, Mr. J. Cleveland Cady, came down to Wall Street and took me out to lunch.

He told me the story of his being elected President of the National Federation of Churches and Christian Workers, and gave me a little sketch of the men who were interested in it, and of Dr. Sanford who was the Secretary.

He said they wanted a Treasurer and he had come to ask me to take it, expressed his great confidence in the feasibility of the enterprise in the future, and gave me an account of the wonderful men who were interested in the movement.

I decided to accept the position and opened a Bank account with a friend of mine on Wall Street with a balance which was very small.

During that first period from 1901 to the meeting of the Inter Church Conference on Federation at Carnegie Hall in November, 1905, the income was very uncertain, we had a few good friends and the income was less than $3,000 a year and obtaining that was a struggle.

The Committees of the Conference in 1905 were fortunate in getting a sufficient fund for their expenses and thus we faced a period of three years until the meeting for the organization of the Federal Council in 1908.

At that time, face to face with the future, the new Council agreed upon a proportionate sharing of the expenses.

During the first four years the income and expenditures amounted to $22,000—or $88,000 for this First Quadrennium.

In the Second Quadrennium the expenses were about $68,000 each year.

In the Third Quadrennium, 1916 to 1920, the average was about $181,000 in each year.

This Third Quadrennium was a period of great difficulty on account of the operation of the Inter Church World Movement which made our income very hard to obtain, and the Federal Council got heavily in debt but by pa-

tient work and effort this condition was overcome and we came through to an increasing income and have steadily gained ever since.

The financial success of the Federal Council is the result of faithful, persistent work of all the secretaries, each in his own department. It is difficult to give an interesting picture of the experiences we went through in these early years.

ALFRED R. KIMBALL,
Treasurer.

A message from Mrs. John A. Marquis, concerning the illness of Dr. Marquis, was read.

Dr. Macfarland stated that many messages had been received from those who attended the meetings in 1905 and 1908, and that 285 members are still living, of whom 45 are expected to be present.

Messages from the churches of other lands and from friends in this and other countries were also presented, as follows:

Northern Convocation of Episcopal Diocese of Mississippi.
Pennsylvania Council of Churches.

Archbishop S. P. Matheson, Primate of all Canada.

Evangelical Churches of Cuba, J. Marcial Dorado, Secretary.
National Council of Evangelical Churches of Mexico, H. T. Marroquin, Secretary.
Committee on Cooperation in Brazil, Erasmo Braga, Executive Secretary.
Committee on Cooperation in Christian Work in Chile, A. E. Turner, Executive Secretary.

Federal Council of the Evangelical Free Churches of England, Rev. W. Lewis Robertson, Secretary.
French Protestant Federation, M. Emile Morel, President, M. André Monod, Secretary.
Central Council for Home Mission Work in Holland, A. Y. da Costa, Secretary, M. C. T. Van Lennep, Director.
Evangelical Church Council of Austria, D. Capesius, President.
Federation of Evangelical Churches in the Czechoslovak Republic, Josef Soucek, Chairman.
Council of the Evangelical Churches in Poland, F. Bursche, General Superintendent of the Lutheran Church in Poland.
Swiss Evangelical Church Federation, D. Herold, President, Rev. Adolf Keller and C. Lequin, Secretaries.
German Evangelical Church Federation, Dr. Kapler, President.
Commission of the International Social Institute and Bureau of Research, Geneva, Professor D. Arthur Titius.
International Committee of the Central Bureau for Relief of the Evangelical Churches of Europe, M. Eugene Choisy, Chairman.

Bulgarian Evangelical Alliance, Rev. D. N. Furnajieff, President.
The World Alliance for Promoting International Friendship Through the Churches, Rt. Hon. Sir Willoughby H. Dickinson, K.B.E., Honorary Secretary, London.
French Protestant Committee of International Goodwill, M. Paul Fuzier, President.
Leyden Pilgrim Fathers Society, Professor Dr. D. Plooij.

Presbyterian Church of England, P. Carnegie Simpson, Moderator, Thomas Mackay, Clerk.

Primitive Methodist Church of England, Rev. J. Musson Kelley, General Secretary.
Baron Thomas Randall Davidson of Lambeth, England.
Rt. Honorable and Most Reverend Cosmo Gordon Lang, Archbishop of Canterbury.
General Assembly of the United Free Church of Scotland, Robert J. Drummond, ex-Moderator, James Harvey, Clerk.

Christian Missionary Church of Belgium, M. Emile Hoyois, General Secretary.
Evangelical Church of Czech Brethren, Czechoslovakia.
Dutch Reformed Church of Holland, Dr. G. J. Weyland, President, Professor Dr. J. A. Cramer, Secretary.
Spanish Evangelical Church, Rev. Hans Fliedner.
Waldensian Church of Italy, Signor V. Alberto Costabel, Vice-Moderator.
Reformed Church in Hungary, Bishop L. Ravasz.
The Reformed Church of Lithuania, Rev. Dr. P. Jakubenas, Moderator.
Evangelical Church of the Augsburgian and Helvetial Confession in Poland, Rev. Theodore Zoeckler, President.
German Evangelical Church of Bohemia and Silesia, D. E. Wehrenpfennig.
Church of Denmark, H. Ostenfeld, Sjaellands Bishop.
Archibshop Nathan Soederblom of Sweden.
Reformed Church of Transylvania, Bishop A. Makkai, Vasarhchyi, Chief Clerk of the Assembly.
Consistorium of the Lutheran Country-Church in Roumania, Bishop Fr. Teutsch.

Roumanian Orthodox Church, Florea Galdau.
Eastern Orthodox Church, The Archbishop of Athens and of All Greece, Chrysostom.
President of the Commission appointed by the Holy Synod of the Holy Orthodox Church, Irenaus, Bishop of Novi Sad, Jugoslavia.

National Christian Council of China, Dr. C. Y. Cheng, Secretary.
National Christian Council of India, Burma and Ceylon, Rev. N. Macnicol, Secretary.
National Christian Council of Japan, Rev. William Axling, Secretary.

League of Nations Union, J. C. Maxwell Garnett, C.B.E., Sc.D., Secretary.
International Society of Religious Psychology, Vienna.
Professor William E. Rappard, Rector of the University of Geneva.
M. Pierre Blommaert, Protestant Chaplain in Chief of the Belgian Army.

Hon. W. Bostrom, Minister of Sweden at Washington.
Baron de Cartier de Marchienne, Belgian Ambassador to the Court of St. James.
His Excellency M. Paul Claudel, Ambassador of France at Washington.
His Excellency Katsuji Debuchi, Japanese Ambassador at Washington.
Hon. Paul Hymans, Minister of Foreign Affairs of the Kingdom of Belgium.
Prince de Ligne, Belgian Ambassador at Washington.
Hon. John Pelenyi, Chargé d'Affaires ad interim, Royal Hungarian Legation at Washington.
Hon. Marc Peters, Minister of Switzerland at Washington.
His Excellency Fritz von Prittwitz, German Ambassador at Washington.

Hon. J. H. van Royen, Netherland Minister at Washington.
Hon. Ch. Simopoulos, Minister of Greece at Washington.
Dr. Gustav Stresemann, Foreign Minister of the German Republic.
Hon. Sao K. Alfred Sze, Minister of China at Washington.
Count Lazaro Szechenyi, Royal Hungarian Legation at Washington.

Hon. Dwight F. Davis, Secretary of War.
General C. P. Summerall, Chief of Staff.
Hon. Alanson B. Houghton, United States Ambassador to the Court of St. James.
Hon. Frank B. Kellogg, Secretary of State.
Hon. Dwight W. Morrow, United States Ambassador to Mexico.
Hon. William Phillips, United States Minister to Canada.

Rev. John T. Axton, Hon. Newton D. Baker, Mr. Bruce Bliven, Mr. R. J. Caldwell, Mr. Evans Clark, Mr. J. L. Clark, Mr. Henry S. Dennison, Brigadier General H. A. Drum, Mr. William H. Dunbar, Colonel Edmund P. Easterbrook, Chief of Chaplains, Major General H. E. Ely, Mr. John H. Fahey, Dr. John H. Finley, Mr. Edward A. Filene, Rev. Harry Emerson Fosdick, Mr. Raymond B. Fosdick, Mr. W. H. Hoover, Hon. Charles E. Hughes, Mr. Otto H. Kahn, Mr. Alfred R. Kimball, Mr. James G. McDonald, Mrs. Seth Milliken, Hon. John Bassett Moore, General John J. Pershing, Dean Roscoe Pound, Hon. Elihu Root, Rev. Elias B. Sanford, Mr. Mortimer L. Schiff, Mr. C. Sidney Shepard, Professor James T. Shotwell.

Messages Were Received from the Following Members of the Early Conferences of 1905-1908:

Rev. George Alexander; Prof. George A. Barton; Rev. W. M. Baum; Bishop W. M. Bell; Rev. Irving H. Berg; Nolan R. Best; Rev. J. Gray Bolton; Rev. Robert G. Boville; Rev. J. W. E. Bowen; Bishop S. C. Breyfogel; Rev. George H. Bridgman; Rev. Andrew M. Brodie; Rev. Arthur Judson Brown; Bishop William Burt; Rev. Henry K. Carroll; Rev. William Carter; Dr. Judson Conklin; Prof. James Quayle Dealey; Rev. Edwin H. Delk; Rev. S. M. Dick; Rev. William Ray Dobyns; Rev. Howard Duffield; Rev. Charles R. Erdman; Rev. W. H. P. Faunce; Rev. J. S. French; Rev. J. H. Garrison; Rev. Matthias L. Haines; Bishop John W. Hamilton; Rev. Edwin N. Hardy; Rev. John Hart; Rev. Reuben Haines Hartley; Rev. Myron W. Haynes; Rev. Edgar P. Hill; Rev. Frank W. Hodgdon; Rev. Emory W. Hunt; Rev. Charles E. Jefferson; Rev. W. Beatty Jennings; Rev. J. C. Kauffman; Mr. Alfred R. Kimball; Rev. F. H. Knubel; Rev. A. G. Kynett; Rev. Walter Laidlaw; Rev. A. J. Lamar; Rev. T. H. Lewis; Rev. H. C. Lilly; Rev. William Ross Lloyd; Rev. J. E. Lynn; Bishop W. F. McMurry; Rev. L. J. Marshall; Rev. Charles M. Melden; Rev. George A. Miller; Rev. Peter H. Milliken; Rev. Henry A. Miner; Rev. James D. Moffat; Rev. S. L. Morris; Rev. Frank Mason North; Hon. George Wharton Pepper; Mr. Elisha H. Perkins; Rev. Wallace Radcliffe; Rev. Edward Tallmadge Root; Mr. James H. Ruebush; Rev. E. P. Ryland; Rev. E. B. Sanford; Rev. William F. Slocum; Rev. Edward A. Steiner; Rev. Benjamin S. Stern; Rev. E. S. Tipple; Rev. James I. Vance; Rev. Henry Van Dyke; Hon. Lindley M. Webb; Rev. G. U. Wenner; Rev. Herbert L. Willett; Rev. G. B. Winton; Rev. Charles Wood.

VOTED: That the Quadrennial Meeting send a cablegram to Mr. Hoover on his goodwill visit to South America.

A message from President Calvin Coolidge was read, while all stood, as follows:

"THE WHITE HOUSE
"WASHINGTON

"November 17, 1928.

"My dear Dr. Cadman:

"I regret that I shall be unable to attend the meeting of the Federal Council of the Churches of Christ in America, in Rochester, December 5-11. At that time Congress will have just convened, and I cannot well get away from Washington.

"Your organization has done a splendid work in bringing into close and harmonious cooperation for moral and spiritual uplift the various denominations of which it is composed. Founded as a religious Nation, we must always hold fast to the spiritual principles, without which we would lose the well-spring of our national life .

"Mutual understanding and good will among the religious forces of the country have been so effective in the past that we cannot but hope that in the future they may be brought together even more closely for the betterment of mankind.

"Will you be good enough to extend my greetings and best wishes to the members of the Federal Council at some appropriate time in your deliberations.

"Very truly yours,

"(signed) CALVIN COOLIDGE.

"Rev. Dr. S. Parkes Cadman, President
The Federal Council of the Churches of Christ in America
New York, N. Y."

A message from Hon. Herbert Hoover, president-elect, was also read, while all stood, as follows:

"Stanford University
"California
"November 11, 1928.

"DR. CHARLES S. MACFARLAND
Federal Council of Churches
105 East 22nd Street
New York City

"Dear Dr. Macfarland:

"I have your kind telegram of this date. I would be greatly obliged if you would express my appreciation to the Federal Council of Churches for the many important services they have rendered the American people. I had the pleasure of many years of association with them in relief work and have observed with great satisfaction their activities in many fundamental directions.

"Yours faithfully,

"(signed) HERBERT HOOVER"

The report of the Committee of 100 was presented by President W. O. Thompson, the Chairman, as follows:

"To the Federal Council of the Churches of Christ in America:

"The Executive Committee at Cleveland, on January 24, approved a proposal of the Administrative Committee that 'The approaching twentieth anniversary of the founding of the Federal Council of the Churches of Christ in America and the growing interest in church cooperation and Christian unity make particularly appropriate that there should be this year a candid examination of the present status of the churches in their relations to the community, the nation and the world, with particular reference to present and possible cooperative life and work. We heartily approve the proposal of the Administrative Committee that "at the time of the next Quadrennial Meeting of the Federal Council, to be held in December, 1928, as a part of that meeting there should be held a comprehensive conference to which persons who are not members of the Council may also be invited; that as a preparation for this conference a period of preliminary study and discussion be carried forward during the year on a nation-wide scale, the results of which should be collated and analyzed by a representative group, meeting just before the Council, who should also be members of the conference."'

"It was also recommended that a Committee of One Hundred be appointed, to which should be committed responsibility to conduct the preliminary studies and to report the results to the conference in December for its consideration for further report to the Quadrennial Meeting.

"This Committee was organized with the election of President W. O. Thompson as Chairman and Rev. John Milton Moore, Secretary. A number of meetings have been held and an effort has been made to keep in touch by correspondence with those members of the Committee who were unable on account of distance to attend its meetings.

"In addition to the program that has been submitted to you, two documents have been prepared particularly with the forenoon discussions in mind: a Data book, which provides a factual basis for the discussions, and a syllabus, which has been widely used in an effort to secure a substantial body of representative opinion on Christian cooperation and unity. The Data book, which was prepared by the Research Department of the Federal Council, has been sent to members of the Council and to others who had indicated their intention of being present at this Quadrennial Meeting.

"The syllabus was widely circulated. As instructed by the Executive Committee, the Committee of One Hundred was in session in Rochester yesterday, at which time a careful study was made of the returns that have come in from the use of the syllabus by individuals and by groups. The Committee will present the results of this study in part on Saturday forenoon, when the approach of the churches to each other is being considered, and more fully on Monday and Tuesday, in connection with the consideration of a program for today and tomorrow.

"The Committee will also have some simple recommendations as to procedure for facilitating discussion, which it will present at the beginning of the series of forenoon discussions on Thursday morning."

In the absence of Bishop John M. Moore, the report of the Executive Committee, 1925-1928, as printed on pages 181-191, was presented by Rev. Clarence A. Barbour, Vice-Chairman.

VOTED: That the actions of the Executive Committee be approved.

The following recommendations from the joint meeting of the Executive and Administrative Committees were offered by the Recording Secretary.

To accept the report of the Administrative Committee.

To accept the digest of actions of the Executive Committee for the last four years.

To accept the twenty-year survey prepared by Dr. Macfarland.

To approve the program as printed.

To continue the Program Committee, in case of necessity.

To adopt the original Rules of Order printed in the documents of the Council as the rules for the Quadrennial Sessions.

To request the denominational groups to meet as promptly as possible to select chairmen and secretaries and to nominate vice-presidents and members and alternates of the Executive Committee.

To appoint the following Committees: Business Committee, Credentials Committee, Committee on Necrology, Committee on Closing Resolutions.

To appoint the following Assistant Recording Secretaries: Rev. Charles E. Schaeffer, Rev. Ahva J. C. Bond, Rev. William H. Allison.

To have certain recommendations, adopted by the Administrative Committee at the November meeting too late to be printed with the report, conveyed by the General Secretary to the Business Committee.

The attention of the Council was called to the fact that, in cases of items already printed on the program, the Council may decide whether it will take action at the time they come on the program or will refer them to the Business Committee.

VOTED: To adopt the recommendations.

Announcement was made by Dr. Barbour of the courtesies extended by the radio.

VOTED: To express special thanks to the radio station through Dr. Barbour.

Rev. Eric M. North, General Secretary of the American Bible Society, was introduced and presented a copy of the Bible.

Dr. Cadman responded.

The following committees were appointed:

Business Committee

Bishop A. R. Clippinger, Chairman (Rev. S. S. Hough, Alternate)
Rev. Alfred Wms. Anthony (Rev. R. A. Ashworth, Alternate)
President S. G. Atkins
Rev. Charles D. Bulla (Rev. O. F. Sensabaugh, Alternate)
Rev. Charles E. Burton
Rev. J. C. Broomfield
Mr. John M. Glenn (Rev. Holmes Whitmore, Alternate)
Professor Rufus Jones (Walter C. Woodward, Alternate)
Bishop Thomas Nicholson
Rev. George C. Lenington
Bishop M. T. Maze

Hon. Carl E. Milliken
Rev. Lewis S. Mudge (Professor William Adams Brown, Alternate)
Rev. George Summey
Rev. A. M. Townsend (Rev. I. A. Thomas, Alternate)
Mrs. D. E. Waid (Mrs. James T. Ferguson, Alternate)
Rev. W. S. Cramer, Secretary (Rev. J. Rauch Stein, Alternate)

Credentials Committee

Hon. Carl E. Milliken, Chairman
Rev. Ahva J. C. Bond
Rev. A. E. Cory
Rev. G. F. David
Rev. Walter W. Van Kirk, Secretary, ex-officio
Mrs. Charles S. Macfarland, Registrar

Committee on Closing Resolutions

Rev. R. A. Hutchison, Chairman
Mr. Dwight H. Day
President W. O. Mendenhall
Bishop C. H. Phillips
Rev. W. W. Staley
Rev. Worth M. Tippy, Secretary, ex-officio

Committee on Necrology

Rev. Paul de Schweinitz, Chairman
Rev. J. H. Horstmann
Rev. W. H. Jernagin
Miss Caroline W. Chase, Secretary, ex-officio

Rev. William Horace Day conducted the devotional service.

The morning session adjourned.

Wednesday Afternoon, December 5, 1928, at 2:30 p. m.

The Council convened at 2:30 p. m.

President S. Parkes Cadman called the meeting to order.

After singing "In the Cross of Christ I Glory," prayer was offered by Rev. R. A. Hutchison.

Dr. Macfarland presented the reports of the several commissions and departments as printed. They were referred to the Business Committee.

Dr. Macfarland delivered an anniversary address on "Twenty Years of Church Cooperation, 1908-1928."

Dr. Cadman fittingly responded.

Dr. Robert E. Speer presented the following nominations in behalf of the Executive Committee:

For President—Bishop Francis J. McConnell
For Recording Secretary—Rev. Rivington D. Lord
For Treasurer—Mr. Frank H. Mann

VOTED: To make the report unanimous.

The General Secretary cast the ballot and Bishop McConnell

was declared elected President; Dr. Lord, Recording Secretary, and Mr. Mann, Treasurer.

Dr. Speer announced that the service of Dr. Cadman was made available as radio minister of the Federal Council for the coming quadrennium.

VOTED: That Dr. Cadman be so appointed for the quadrennium by a rising vote.

Dr. Gulick introduced Mrs. Jeannette W. Emrich, Associate Secretary of the Commission on International Justice and Goodwill, who spoke on "World Friendship Projects" among children.

Dr. Gulick presented a suggested declaration of policy on issues of world peace which, after discussion by Mr. Fred B. Smith, Rev. George L. Paine, Rev. Eric M. North and President W. O. Thompson, was amended and adopted.

Dr. Gulick presented a "Message to Christians of All Lands."

VOTED: To refer the Message to Christians of All Lands to the Administrative Committee, with general approval, for editing and issuing at the proper time.

After benediction by Bishop George C. Clement, the session adjourned.

Wednesday Evening, December 5, at 8:00 p. m.

The Wednesday evening meeting convened at eight o'clock at the Baptist Temple.

Rev. F. Frankenfeld, President of the Federation of Churches of Rochester and Monroe County, led in an opening prayer.

The congregation joined in singing "How Firm a Foundation." The evening devotions were conducted by Professor Rufus M. Jones of Haverford College. Anthems were rendered by the chorus choir of St. Paul's Episcopal Church. Words of welcome were spoken by Rev. Clinton Wunder, Pastor of the Baptist Temple. The congregation joined in singing "The Church's One Foundation."

Rev. F. Frankenfeld brought the greetings of the Church Federation of Rochester.

The address of the evening was given by Dr. Robert E. Speer. His subject was "The World's Need and the Gospel to Meet It."

The congregation joined in the closing hymn, "All Hail the Power of Jesus' Name." The benediction was pronounced by Dr. Cadman.

Thursday, December 6, at 9:30 a. m.

The session was called to order by Rev. S. Parkes Cadman, President, at 9:30 a. m.

The hymn, "Love Divine, All Love Excelling," was sung, after which Bishop Thomas Nicholson led in prayer.

President W. O. Thompson, Chairman of the Committee of One Hundred, took the chair and presented the supplementary report of the Committee of One Hundred as to Procedure, as follows:

"1. The Data book presents a factual basis on which the discussion may proceed.

"2. The discussion itself is on questions (*b*) and (*c*) of the program:

(*b*) What are the present elements of strength and weakness in the life and work of the churches in the new conditions?

(*c*) What difference would it make if the Christian forces were more closely unified in strategy and resources?

"3. A leader for each topic has been chosen to open and conduct the discussion.

"4. Speeches from the floor are limited to five minutes.

"5. The Committee of One Hundred appointed for its session on Tuesday a committee on direction and findings consisting of:

Rev. George W. Richards, Bishop Thomas Nicholson, Rev. Alfred Wms. Anthony, Mrs. Harrie R. Chamberlin, Bishop George C. Clement, Rev. F. G. Coffin, and Rev. Justin W. Nixon.

"That committee is available for the service of this conference if so desired.

"The morning sessions are not for legislative or administrative action but they provide a forum for general discussion. Anything that, in the judgment of the conference, calls for official action by the Council should be referred for consideration to one of the administrative sessions.

VOTED: To adopt the Report on Procedure of the Committee of One Hundred.

Rev. F. Ernest Johnson presented the Data book prepared by the Committee of One Hundred.

Following the presentation of Sections I and II, dealing with "Current Trends in Life and Thought Affecting Religion" and "The Church and Rural Life," there was general discussion opened by Dr. Benson Y. Landis, who was followed by Professor Rufus M. Jones, Rev. Stanley Manning, Rev. K. C. MacArthur, Bishop George C. Clement, Professor Arthur E. Holt, Mr. John Sherley, Dr. George E. Haynes, Bishop Thomas Nicholson, Mr. W. A. C. Hughes, Rev. L. C. Barnes, Rev. John Martin Jones, and Rev. J. Robert Hargreaves.

After the singing of the hymn, "America the Beautiful," Dr. Johnson presented Section III, dealing with "The Church and the City."

Dr. H. Paul Douglass opened the discussion, followed by Rev. Charles Stelzle, Rev. Thomas H. White, Rev. Charles H. Sears,

Rev. Reinhold Niebuhr, Rev. Joseph A. Vance, Rev. W. H. Jernagin and Rev. Charles R. Zahniser.

Worship was conducted by Rev. William Horace Day.

The session adjourned.

Thursday, December 6, at 2:30 p. m.

The meeting was called to order by Dr. Cadman, the Chairman.

After the singing of the hymn, "O, Zion Haste," and prayer by Rev. J. M. G. Darms, Dr. Macfarland presented M. Pierre Jaccard, representing the Swiss Evangelical Church Federation, and Rev. Johannes Steinweg, representing the German Evangelical Church Federation, and a message of appreciation from a body of Army and Navy Chaplains.

"Cooperative Possibilities in Home Missions" were discussed by Rev. William R. King, Executive Secretary of the Home Missions Council.

The report of the Committee on By-Laws was presented by Rev. Alfred Wms. Anthony. The rules of order were suspended and action taken on the report without reference to the Business Committee.

After discussion,

VOTED: To adopt the Amendment to Article IV, Section 1 of the By-Laws of the Federal Council, amended to read as follows:

"SECTION 1. An Administrative Committee shall be constituted by the Council through the Executive Committee, as follows:

"(*a*) Of one delegate of each of the bodies composing the Council and of one additional delegate from each body with a communicant membership of more than 500,000, nominated by the proper authorities of the bodies represented.

"(*b*) Of members at large, not more than fifteen in number, who are themselves members of the bodies composing the Council. Of these, four may be nominated by the Home Missions Council and the Council of Women for Home Missions, four by the Association of Councils of Churches (State and Local) and seven by the Executive Committee, and all such shall be approved for membership by the proper authorities of the respective denominational bodies of which they are members.

"(*c*) Of the Chairmen of Commissions.

"(*d*) Of the President and former Presidents of the Council.

"(*e*) Corresponding members of the Administrative Committee may be nominated, one each, by agencies of organized Christianity which by action of the Executive Committee may become enrolled as in affiliation, cooperation or consultative relations with the Council."

Recommendations from the Commission on Evangelism were

presented by Rev. Charles L. Goodell, Secretary of the Commission, and referred to the Business Committee, as follows:

(*a.*) On strengthening the program of visitation evangelism.

(*b.*) On plans for the nineteen-hundredth anniversary of the ministry of Jesus.

Rev. William Horace Day, Chairman of the Commission, led the discussion of the topic, "In carrying forward Programs of Evangelism and of Education, what should the Federal Council regard as the Relation between the Two?"

Dr. Anthony presented a resolution calling for a quadrennial review by the President of the Federal Council. This resolution was referred to the Business Committee.

Mrs. John Ferguson, Chairman of the National Commission of Church Women, discussed "Trends in the Life and Work of Organized Church Women."

Rev. S. S. Hough presented an overture from the United Stewardship Council. This overture was referred to the Business Committee.

Rev. Roy B. Guild, Secretary of the Committee on Religious Work on the Canal Zone, reported for the Committee. The report was referred to the Business Committee.

After the singing of the Doxology and a benediction by Rev. George Elliott, the session adjourned.

Thursday, December 6, at 8:00 p. m.

A public meeting was held on Thursday evening, December 6, at 8:00 o'clock in the Baptist Temple.

Rev. D. F. McGill, Stated Clerk of the General Assembly of the United Presbyterian Church, presided.

After an organ voluntary by Harold Gleason, organist of the Brick Presbyterian Church, and the singing of the hymn, "Crown Him with Many Crowns," prayer was offered by Rev. William R. King, Executive Secretary of the Home Missions Council.

The choir of the Brick Presbyterian Church sang an anthem.

Rev. Charles S. Macfarland introduced Rev. Johannes Steinweg, Director of the Inner Mission of Germany, who brought greetings from the Church Federation of Germany, and spoke on "Some Phases of the Work of the Inner Mission."

Announcements were given by Rev. F. Frankenfeld, of the Salem Evangelical Church of Rochester.

After the taking of the offering, an anthem by the choir and the singing of the hymn, "A Mighty Fortress Is Our God," the retiring President of the Federal Council, Rev. S. Parkes Cadman, gave an address on "The Genius of the Protestant Movement and Its Contribution to the Life of Mankind."

After the singing of the hymn, "These Things Shall Be—A Loftier Race," the benediction was pronounced by Dr. Cadman.

Friday, December 7, at 9:30 a. m.

The Council was called to order by Rev. Robert A. Ashworth, Vice-Chairman of the Committee of 100, and opened its third morning session by singing "The Church's One Foundation."

Rev. Joseph A. Vance offered prayer.

The subject for discussion was "The Approach of the Church to the World Community," presented by Rev. F. Ernest Johnson, on the basis of Section IV of the Data book. From this point, Mrs. D. E. Waid conducted the conference and opened the discussion, which was continued by the following: Rev. Reinhold Niebuhr, Rev. Sidney L. Gulick, Rev. William H. Allison, Bishop Thomas Nicholson, Dr. George E. Haynes, Rev. Carleton Lacy, Rev. Edouard Theis, Rev. Paul de Schweinitz, Rev. James H. Franklin, Very Rev. Howard C. Robbins, Rev. Joseph A. Vance, and Rev. Walter W. Van Kirk.

After a brief recess and some announcements, the discussion was resumed and continued by the following: Dr. S. E. Nicholson, Dr. Howard H. Russell, Mr. Charles V. Vickrey, Rev. Ross W. Sanderson, Rev. Henry H. Meyer (who presented a resolution on the debt question, which was referred to the Committee on Findings), Rev. W. A. R. Goodwin, Rev. George B. Cutten, Rev. L. Douglas Bunn, Rev. Timothy Lehman, Rev. A. W. Wishart, and Bishop W. F. Anderson.

The service of worship was led by Very Rev. Howard C. Robbins of New York.

The Session adjourned.

Friday, December 7, at 2:30 p. m.

After the singing of the hymn, "How Firm a Foundation," the meeting was called to order by the retiring President, Rev. S. Parkes Cadman.

Dr. Cadman presented the President-Elect, Bishop Francis J. McConnell, who, after prayer by Bishop William F. McDowell, took the chair and made a brief address.

General Secretary Macfarland introduced the following representatives of the churches of other lands: Rev. Irven Paul, representing the Committee on Cooperation in Chile, and Rev. Edouard Theis, representing the French Protestant Federation.

Mr. Harold A. Hatch, Vice-Chairman of the Commission on the Church and Social Service, presented resolutions on behalf of the Commission relating to social ideals and current social issues, authorized by the Commission at its meeting on November 10,

1928, which were further interpreted by Rev. Worth M. Tippy, Secretary of the Commission. The resolutions are as follows:

(1) RESOLVED: That, while recognizing the notable service which the Social Ideals of the Churches, as adopted in 1912, have done in holding up our social and industrial life to the testing of Christian principles and reaffirming the position set forth in this historic statement, we nevertheless think the time has come to attempt a restatement of the Social Ideals, and we recommend to the Federal Council of the Churches of Christ in America that the Commission on the Church and Social Service be instructed to submit a restatement at the next Quadrennial meeting of the Council in 1932. It is further understood that in the proposed restatement for presentation in 1932, the present "Ideals" may be modified or changed as seems desirable.

(2) RESOLVED: To recommend to the Federal Council of the Churches of Christ in America at its Quadrennial meeting in December, 1928, the adoption of the following articles as additions to the present 16 Articles of the Social Ideals of the Churches:

THAT THE CHURCHES STAND FOR:

ARTICLE XVII. The renunciation of war and the refusal of the Church of Christ as an institution to be used as an instrument or an agency in the support of war.

ARTICLE XVIII. The removal of discriminations which prevent equal opportunity of development for all races, and for the equal sharing of rights and privileges.

(3) RESOLVED: That we affirm as Christian Churches,

a. Concerning Property and Income

(*a*) That it is the privilege and duty of the Church to demand as substitute for the commonly received philosophy of private property the acceptance of the principle that all that a man holds of time and energy and property is held by him as a steward of God and a social trust, to be used as best he knows for the benefit of the whole family of mankind;

(*b*) That the Church should accept the challenge of the Jerusalem Conference of 1928 to subject to severe scrutiny the workings of the profit motive, especially as that leads to the various attempts on the part of individuals to get returns which do not come from a real service, such as the appropriation by individuals of socially created values;

(*c*) That the Church should call for the abandonment of luxurious living by self-imposed standards, and for wider distribution of property and greater democracy in industry, as an aid to family welfare and the development of personality;

(*d*) That we favor a determined attack upon the problem of unemployment, based upon the principle that if a reserve of labor is necessary to industry, the maintenance of such a reserve is a legitimate charge against industry itself within limits to be determined by the best scientific methods available;

(*e*) That we stand for the effective control of our great power resources by the federal and state governments.

b. Concerning Economic Justice to the Farmer

(*a*) That economic justice for the farmer is one of our most urgent social and economic problems, but one which requires a scientific approach;

(*b*) That we recommend that rural churches lend their influence for the development of cooperation among the farmers.

c. Concerning Imperialism

(*a*) That we believe that the protection of investors in properties in foreign lands should be limited to securing them equal treatment with citizens of the country in which they do business. We sanction the request of missionary boards and of missionaries themselves that our Government use only such methods, in time of crisis, to protect mission property and missionaries as are compatible with international goodwill.

d. Concerning Civil Liberties

(*a*) That we stand for freedom of speech, assemblage and press as the necessary means to democracy and discovery of truth;

(*b*) That we stand against arbitrary acts of officials, repression by the use of injunctions, and terrorism.

e. Concerning Religious Tolerance

(*a*) That we condemn without reservation the injection of religious intolerance into American life; that we regret any use of it for political purposes; that we urge that religious bodies of all faiths shall work together for the national welfare, asking nothing for themselves except fair treatment and an equal opportunity to serve.

VOTED: To consider the resolutions *seriatim.*

VOTED: To refer favorably the first resolution to the Commission on the Church and Social Service.

VOTED: To refer back to the Commission on the Church and Social Service, for report at the Quadrennial Meeting in 1932, after careful study in the churches, the resolution proposing that the following two clauses be added to "The Social Ideals of the Churches."

VOTED: That the third section of the Report be referred to the Business Committee.

On recommendation of the Business Committee,

VOTED: to send the following communication to President-Elect Herbert Hoover:

"The Federal Council of the Church of Christ in America, in quadrennial session at Rochester, N. Y., thanks you for your gracious communication and sends you hearty greetings. May your happily conceived visit to the sister nations of our hemisphere not only increase goodwill in state matters, but also racially and socially.

FRANCIS J. MCCONNELL, *President.*"

Bishop James Cannon, Jr., presented the report of the Committee on Marriage and the Home. His statement was supple-

mented by Dean Robbins and Dr. Tippy. A resolution on the editing of the report and the continuation of the work of the Committee was referred to the Business Committee.

VOTED: That the partial report of the Committee on Marriage and the Home be referred to the Administrative Committee for final action.

Professor William Adams Brown, Chairman of the Department of Research and Education, spoke on the question, "What has been Learned during the Quadrennium as to the Place of Research in the Churches' Program?"

Rev. George Reid Andrews, Chairman of the Committee on Educational and Religious Drama, introduced Mr. Frank Gillmore, Executive Secretary of the Actors' Equity Association, who spoke on the question, "In What Concrete Ways Can the Church Reinforce Wholesome Tendencies in the Theatre?"

Dr. Gulick presented resolutions relating to the time limitation provision of the naval construction bill and to the ratification of the Paris Peace Pact.

These resolutions were referred to the Business Committee.

Rev. Paul S. Leinbach presented a resolution bearing on the Community Church Movement, which was referred to the Business Committee.

Bishop Earl Cranston, eighty-eight years old, was present and made brief remarks.

Rev. Howard B. Grose presented the following statement on behalf of the veterans of the Carnegie Hall, New York, Meeting in 1905, and the Meeting in Philadelphia in 1908:

"Fellow-Members of the Federal Council of the Churches of Christ of To-Day:

"We whose membership reaches back to the beginning days at Philadelphia in 1908—and others whose memories carry still farther back to Carnegie Hall, New York, in 1905—salute you in the name of the great Head of the Church, our Lord Jesus Christ.

"Twenty years ago we met, at the call of leaders who had a heavenly vision and who inspired others by absolute devotion to it as the answer to Christ's prayer—'that they all may be one.' Faith begat faith at a time when few caught the vision and many failed to welcome it; when the word 'federation' was an alien and suspicious, and it cost something warmly to endorse and espouse the cause of interdenominational unity. Philadelphia, 1908, was the beginning of a new epoch in American Protestantism; but how little we who were glad to share in the signal events of that day could foresee what twenty years would witness of actual achievement in this effort to promote the Kingdom of God through the unity of the churches. As we review with you the records of the two decades we can only say, 'It is the Lord's doing and He hath done wondrous things. All the praise be unto His great and holy name!' Conscious dependence upon God has been the strength of the movement at every step. Loyalty to Christ as living Savior and Lord has turned

aside every assault and bound the federation brotherhood in indissoluble bonds. We can sing more truthfully today than twenty years ago:

" 'Like a mighty army moves the Church of God.'

"But while, as we review the past, we say with you, 'the hand of the Lord has been for good upon us,' we are not here merely or primarily to look back. Our greeting is to those who are looking forward, discussing thoughtfully and frankly the formidable issues that lie ahead, resolved to meet and conquer all hostile forces. In the light of the twenty years past, what shall we set as the goal of Christian unity in the churches twenty years to come? Shall it be:

" 'We are not divided, all one body we.'

"It is for you, brothers of the tomorrow, to say.

"The grace of our Lord Jesus Christ be with you all.

"THE VETERANS OF 1905 AND 1908."

Rev. B. F. Lamb, of Ohio, President of the Association of Executive Secretaries of Councils of Churches (State and Local), presented a statement from the Association, which was referred to the Business Committee.

The session adjourned.

Friday, December 7, at 8:00 p. m.

The meeting was held in the Baptist Temple at 8:00 p. m.

Bishop Francis J. McConnell presided.

Prayer was offered by Rev. S. D. Press, of St. Louis.

Music was furnished by the choir of Salem Evangelical Church.

The first address was delivered by Dr. Mordecai Johnson, President of Howard University, Washington, D. C., on "Religion in Social Action." The second address was delivered by Rev. Reinhold Niebuhr, of Union Theological Seminary, New York, on "Spiritual Ideals and Social Realities in the American World."

The meeting closed with benediction by Bishop McConnell.

Saturday, December 8, at 9:30 a. m.

The Council convened at 9:30 a. m.

Rev. W. O. Thompson, Chairman of the Committee of 100, presided.

After singing the hymn, "All People That on Earth Do Dwell," Rev. W. I. Wishart led in prayer.

General Secretary Macfarland introduced Rev. Albert G. Lawson, who has been associated with the Council since its beginning.

Rev. William Adams Brown presented a resolution on the Churches' attitude toward war, which was referred to the Business Committee.

The regular program of the morning was taken up, viz.: "The Approach of the Churches to One Another," based on Section V

of the Data Book. The data on this subject was presented by Rev. John Milton Moore.

The following report of the Committee on Findings of the Committee of One Hundred was presented by its Chairman, Rev. George W. Richards:

"The Committee of One Hundred was appointed by the Executive Committee of the Federal Council to consider the work of the Council in the light of the mind of its constituent churches, of new needs and conditions, and of the experience gained by trained leadership during these twenty years. The information thus obtained is being submitted to the members of the Council and guests assembled in conference in the morning sesssions of the Sixth Quadrennial Meeting to enable the Council intelligently to formulate its plans of action for the coming quadrennium.

"The Committee bases its report upon material taken from sources as follows:

1. Reports to the Sixth Quadrennial Council.
2. Data Book.
3. Syllabus on Christian Unity.
4. Replies to questions submitted in the Syllabus, given by individuals and groups from the constituent churches.
5. The free discussion of the members of the Committee.

"We desire to bring to the attention of the conference various aspects of the work of the Council relating to the past, the present and the future.

"I In the resumé of the Secretary's report, under the heading, 'Milestones of Advance,' (Reports, p. 7) it is shown that the circle of the various cooperative activities of the churches in the Council has steadily widened. From 1910 to 1928, nineteen distinct forms of work were begun and are now carried on through as many separate commissions or committees. During the twenty years, upwards of fifty city and state councils of churches have been organized, most of them with the help of the Federal Council. This may be termed the Council's regular and continuous work. "Another form of activity may be called that which was initiated for special exigencies, as, for example, the appointment of the Committee on the War and the Religious Outlook and the Committee of One Hundred on Religious Work at the Panama Pacific Exposition, etc. (Reports, p. 9). A third form of work may be termed 'detached service,' through which assistance was rendered to the American Red Cross, the China Famine Fund, etc., in charge of organizations not in the Council.

"Expansion of the Council's work was the outcome of close observation of the needs and conditions of the work, a utilization of the resources of the Church, an enlightened and consecrated leadership of men and women of the different communions and a close cooperation of all the churches in the Council. In all of its activities, the Council was true, also, to the original five-fold objectives as defined in the first meeting in 1908 and recorded in the constitution.

"The character and scope of the work is described in the following summary: extension of local and state federation, evan-

gelism, Christian education, social service, international justice and goodwill, race relations, research, relations with churches in Europe and in the Near East, and Mercy and Relief.

"II. What of the Council's work for the coming quadrennium or the longer future? That we are in a changing world which presents new conditions and new needs is brought to light by the Data book, the Syllabus and replies to it, the discussions in the Committee and in the conference, and far more, by the experience of men and women engaged in various forms of Christian work throughout the world. What shall the Council do to meet the new needs? Shall it continue its present work and shall it initiate new forms of activity along the lines that have been followed since its foundation?

"Shall it enlarge its functions without changing its structure? Has the time, perchance, come when its work might be more effectually done by a modification of its structure?

"These questions ought to be considered not only in the light of new needs, but also with a clear understanding of the mind of the churches in the Council. The Committee submits answers, so far as they may be given, on the basis of replies to questions put in the Syllabus, p. 4.

"1. So far as the character of the present work of the Council and its ways of operation are concerned, the Committee finds a consensus of opinion in the following statements:

a. There is unanimous and deep appreciation of the work of the Federal Council, a sincere desire for its continuance and for a legitimate expansion of its functions.

b. A growing desire for organic union of closely allied bodies is evident, a sentiment with which the Committee is in hearty accord.

c. The union of all the churches into one body with a central organization and control at present is not considered practicable and, therefore, is not an issue before this conference.

d. There is, also, agreement in the many replies on the importance of the enlargement of the scope of cooperative life and action among the churches in order that their essential unity may be more fully realized without sacrifice of denominational autonomy and freedom.

"2. The question has been raised, and we submit it to the conference, whether the churches are prepared to give larger liberty to the Council for initiating new forms of cooperative activity. If so, what are the forms to be and to what extent may the new work be carried on?

"3. Both the officers and the commissions of the Council and the men and women of the churches who are deeply interested in its work are asking in what way the various activities of the Council, its ideal, its purposes, its achievements, may be brought to the attention of ministers and members of the constituent communions so as to awaken the widest and deepest possible interest. How may this be more effectually done?

"4. In view of the suggestions brought before the Committee from various sources, the Committee raises the question whether the conference should ask the Federal Council to provide a committee to consider the feasibility of modifying the structure of the Council so as to increase its efficacy in the cooperative activities of the churches and perchance more fully realize its original five-fold objectives.

The discussion was participated in by Dr. H. Paul Douglass and Dr. C. E. Silcox, both of whom spoke on the survey of local federations that is being made by the Institute of Social and Religious Research, Rev. Ross W. Sanderson, of Wichita, Kansas, and Rev. Charles H. Sears, of New York.

Reference was made to the illness of Rev. Walter Laidlaw, of New York, and of Rev. E. Tallmadge Root, of Boston, and it was suggested that the Secretary send the greetings of the Council.

The discussion was continued by the following: Rev. Joseph A. Vance, of Detroit; and Bishop Earl Cranston of New Richmond, Ohio, who emphasized the slogan, "Go Forward."

Rev. J. R. Nichols, of the Chicago Federation of Churches, was introduced and spoke of the work of that body.

Discussion was continued by Rev. W. Russell Bowie, of New York; Rev. Timothy Lehmann, of Elmhurst, Illinois, and Rev. George W. Richards, of Lancaster, Pa.

Rev. C. C. Morrison, of Chicago, raised the question as to the concrete aspects of the changed structure to which reference has been made. Dr. Richards responded by stating that a representative committee should study the whole situation and report four years hence.

General Secretary Moore, Rev. S. S. Hough, of Dayton, Ohio, and Rev. J. M. G. Darms, of Plymouth, Wisconsin, discussed the matter.

VOTED: That the conference recommend to the Federal Council at its present sessions that it appoint a committee to study the whole subject of expansion of function and modification of structure, the committee to report its progress to the Executive Committee annually, and *in toto* to the next Quadrennial Meeting of the Council.

Those participating in the discussion were: President Cheesman Herrick, of Philadelphia; Bishop Earl Cranston, of New Richmond, Ohio; Rev. Levi G. Batman, of Youngstown, Ohio; Dr. Galen M. Fisher, of New York; President Boothe C. Davis, of Alfred, N. Y.; Rev. Ross W. Sanderson, of Wichita, Kansas; Rev. William Adams Brown, of New York; Rev. Charles E. Vermilya, of Syracuse, N. Y.

The devotional period was led by Dean Robbins, of New York.

The session adjourned.

Saturday, December 8, at 2:30 p. m.

The sessions were resumed at 2:30 p. m., with Bishop F. J. McConnell presiding.

After the singing of "O, Zion Haste," the Bishop read the latter verses of the Sermon on the Mount and led in prayer.

On recommendation of the Business Committee,

VOTED: That no new business not previously docketed may be introduced after the close of the afternoon session of Monday next, except by a two-thirds vote of those present.

The Business Committee reported through its Chairman, Bishop A. R. Clippinger, as follows:

"The Reports of the Commissions and Committees of the Federal Council as presented to this Quadrennial Meeting, have been carefully examined by the Business Committee. The following actions are recommended:

"1. That the Federal Council in general commend the work of the Commissions and Committees and their secretaries and officers, as represented in their reports.

"2. That the report of the Commission on Evangelism and Life Service be approved, with a keen appreciation of the splendid work done in this field of spiritual life.

"3. That the report of the Commission on the Church and Social Service be approved, and that the following statements be made the sentiments and convictions of the Council:

The Council is gratified by the report of the effective work of the Commission on the Church and Social Service, and approves in particular the very important and intelligent work of the new Committee on Marriage and the Home.

"4. That the report of the Commission on Christian Education be approved.

"5. That the report of the Committee on Educational and Religious Drama be approved, and that interest be expressed in the experimental efforts which it is conducting.

"6. That the report of the Department of Research and Education be approved.

"7. That the report of the Commission on International Justice and Goodwill be approved, with certain changes which the Secretary of the Commission has made at the suggestion of the Business Committee.

"8. That the Report of the Committee on Goodwill between Jews and Christians be approved.

"9. That the report of the Commission on the Church and Race Relations be approved, with two suggested additions:

(1) That after the words in Section IV 'The American Social Hygiene Association has fostered an effective campaign of sex education,' there be added the words 'and the American

Child Health Association has recently begun to foster a health project which may have a far-reaching, beneficial effect in public education for Negroes.'

(2) That reference be made to the full studies of the conditions affecting Mexicans and Indians which are carried on by the Home Missions Council.

"10. That the clear and explicit statement of the work of the Committee on Financial and Fiduciary Matters be approved.

"11. That the Administrative Committee be authorized to change the name of the Committee on Financial and Fiduciary Matters to Committee to Study and Promote Wise Public Giving, or some similar designation, with the use of its old name as a subtitle or explanation, to indicate the Committee's continuance.

"12. That the Report of the Committee on Mercy and Relief be approved.

"13. That the Council heartily approve the policies, efforts, principles and aspirations of its General Committee on Army and Navy Chaplains, and commend its work as being not only of the highest religious character but also of the most practical nature, affecting the interests of the Church no less than of the Army and Navy.

"14. That the Report of the Committee on Religious Work on the Canal Zone be approved, and that the following statements be made the sentiments and convictions of the Council:

'The Federal Council has rendered an inconspicuous yet most important service to Christianity on the Canal Zone since the building of the Panama Canal. One of our Commissions furnished the idea and the plan of the organization of one church, having four branches, admitting to membership persons who do not sever their membership in churches elsewhere. The Council has become trustee of the property and guardian of the doctrinal integrity of this church. Through a committee the Council has cooperated with the church in raising funds for two edifices, one in Cristobal and the other in Balboa.'

"15. That the Council approve the appeal for the sum of $25,000 for the church edifice at Gatun Locks.

"16. That the following cablegram be sent to the four congregations on the Canal Zone:

'Federal Council in session greets, congratulates you pledging continued cooperation in united Christian Service

'McConnell, Macfarland, Guild'

"17. That the report of the Editorial Council of the Religious Press be approved.

"18. That the report of the Washington Committee be received; the tact, fidelity and far-sightedness of the Committee warmly commended; and its continuance, with, if possible, an increased budget, heartily approved.

"19. That the report of the Senior General Secretary on the Service of the Quadrennium be approved, with the suggestion that when it is printed in final form a tabulation of places and dates of meetings be added.

"The Business Committee recommends the following resolution in connection with the United States Census:

'RESOLVED: That the Federal Council of the Churches of Christ in America, in Quadrennial Session assembled, December 5-11, respectfully urges that, in making up the schedule for the regular Federal Decennial Census, to be taken in 1930, a question concerning religious membership or preference be included.'

"In order to strengthen the program of Visitation Evangelism, the Business Committee recommends the following statement:

'Among the methods of personal Evangelism which have received the sanction of the Church we are glad to commend that method which is known as Visitation Evangelism. That it may not become simply a method of numerical increase we urge that those who undertake it make prayerful preparation of their own hearts, to the end that those won shall come into vital connections with Jesus Christ before they are received into His Church. Then shall Christian training eventuate in Christian character.'

"The Business Committee recommends the following resolution on the observance of the 1900th Anniversary of our Lord's ministry on earth, for adoption:

'In view of the action of the Executive Committee of the Federal Council commending the observance of the 1900th Anniversary of our Lord's ministry on earth, and

'WHEREAS, A number of the Council's constituent communions have expressed their intention to observe this anniversary; and

'WHEREAS, The subject is receiving the consideration of the Commission on Evangelism and Life Service,

'THEREFORE, BE IT RESOLVED, That the Federal Council commend this matter to the Administrative Committee for further guidance that may be requested by the parties interested, with the hope that the observance will be a source of great inspiration.'

"The Business Committee recommends for adoption the following actions, statements and resolutions:

"That the Report of the Commission on Relations with Religious Bodies in Europe be very heartily approved, with special commendation of the emphasis on the training of leadership.

"It is the opinion of the Federal Council that material support should still be continued and that the present policy of the Commission in this respect should be followed.

"The many messages from Church bodies in Europe give evidence of a fraternal relationship which we trust may deepen with the years. We are especially gratified at the presence of the messengers from the Church Federations of Germany, Switzerland and France.

"That the Report of the Committee on Relations with Eastern Churches be approved; and that its effective work, especially in encouraging the indigenous churches, be approved and continued under the direction of the Administrative and Executive Committees; and that the officers of the Committee be prepared and empowered to send a message from the Federal Council to the Eastern Churches.

"That the Federal Council approve the request of the United Stewardship Council of the Churches of Christ in the United States and Canada for affiliation with the Federal Council and refer it to

the Executive Committee for adjustment in the light of the new constitution.

"The subjects included in that part of the communication of the Commission on the Church and Social Service referred to the Business Committee are so significant, as they stand related to immediate problems, that they should receive consideration as soon as possible.

"Be it therefore RESOLVED: That the Federal Council refer the subjects included in that part of the communication of the Commission on the Church and Social Service referred to the Business Committee, to the Administrative Committee of the Federal Council, with instructions that a statement shall be made, after consultation with the Commission on the Church and Social Service, the Commission on International Justice and Goodwill, and the Committee on Literature, that will meet the immediate demands.

"That the Committee on Marriage and the Home is hereby authorized to make editorial changes and such other changes or insertions as do not change the essential content of the report, and after the approval of the Administrative Committee to publish the report in such form as it may deem fit. The Committee is authorized to continue the work for which it was constituted and to assist the communions affiliated with the Federal Council in developing their plans for the strengthening of marriage and the home.

"That the incoming President of the Federal Council be requested to review at the expiration of his term of office four years hence the outstanding events and experiences of the quadrennium.

"That the making of such a Quadrennial Review be stated in Article III, Section 4(a) as a duty of the President of the Federal Council at the close of each quadrennium."

VOTED: To accept the Report of the Business Committee and to adopt the actions, statements and resolutions recommended therein.

On recommendation of the Business Committee with regard to a resolution presented by Dr. Richards on recommendation of the Conference at its morning session,

VOTED: That the Federal Council at its present sessions appoint a committee to study the whole subject of the scope of its functions and modification of its structure, the committee to report annually its progress to the Executive Committee and finally to the next Quadrennial Meeting of the Council.

The Treasurer's statement was presented by General Secretary Macfarland, in the absence of Frank H. Mann, Treasurer.

VOTED: To approve the statement and refer it to the Administrative Committee for completion and auditing.

VOTED: Further, That a special committee be appointed to make recommendations to the Administrative Committee as to how this report should be made to the Churches, the Committee to consist of President W. O. Thompson and others whom he may choose.

The Business Committee continued its report, as follows:

"The Business Committee recommend the adoption of the following actions:

"RESOLVED: That the Federal Council of the Churches of Christ in America hereby express its support of the President in his request that the time limitation provisions of the naval construction bill now before the Senate be eliminated.

"RESOLVED: That the President of the Federal Council be requested to convey to Senator Borah a message expressing the sentiment of the Federal Council with reference to permanent world peace as it relates itself to the ratification of the Pact of Paris.

"RESOLVED: That in the renunciation of war as an instrument of national policy the Federal Council recognizes a great step toward the realization of the Christian ideal of a society in which all human relations shall be organized on the principle of brotherly love; that we see in war the major obstacle to the realization of this ideal and in the effort to end war a paramount duty of Christians; that we assure the government of the support of the churches in every step they may take to substitute peaceable measures for the older methods of reliance upon armaments; and that we commend to the Administrative Committee the task of finding ways and means by which this support may be made effective.

"That the following resolutions on the subject of the extension of local federation be adopted:

"RESOLVED, (1) That extension of local federation be made a major feature of the Federal Council's policy for the coming quadrennium.

"RESOLVED, (2) That this program be carried forward in close cooperation with the five-year program of the Home Missions Council.

"RESOLVED, (3) That an effort be made to create in each state the most effective organization possible through which local extension can be furthered. Where a fully functioning state council, with employed executive officers, is not possible, volunteer organizations or even councils of denominational administrators should be developed where distinct common tasks are recognized and assumed.

"RESOLVED, (4) That the leadership in the above major feature of the Federal Council's policy both at headquarters and on the field be committed to the General Secretary in charge of this work.

"RESOLVED, (5) That in view of the inadvisability of increasing immediately by any substantial amount the budget for the work of the extension of state and local cooperation, the available time of state and city council secretaries and the Secretary of the Home Missions Council be used as far as practicable in providing field service in addition to the field service of the General Secretary in charge, said additional field service to be financed so far as may be found necessary and possible under the advice and consent of the Board of Finance and the Administrative Committee.

"RESOLVED, (6) That the Administrative Committee appoint a committee and that the state and local councils of Churches be invited to select a committee to serve as a joint committee to study the whole question of the extension of state and local federation and to report back to the Administrative Committee."

VOTED: To accept the report of the Business Committee

and to adopt the actions, statements and resolutions recommended.

VOTED: To make the constitution of the Executive Committee the Order of the Day for Monday afternoon at the opening of the session.

VOTED: To suspend the rules of order for the purpose of sending sympathy and prayer to the British people.

VOTED: To instruct the Secretary, by rising vote, to send such greeting.

The Chairman pronounced the benediction.

The session adjourned.

Sunday, December 9, at 10:30 a. m.
Lake Avenue Baptist Church, Rochester, N. Y.

On Sunday morning, December 9, at the Lake Avenue Baptist Church, the Federal Council sermon was preached by Bishop Francis J. McConnell, President of the Federal Council, in connection with the morning service.

His theme was "The Effect of the Activities of the Federal Council Upon Our Christianity and World Christianity."

Sunday, December 9, at 3:30 p. m.
Central Presbyterian Church, Rochester, N. Y.

A public meeting of the Federal Council was held on Sunday afternoon, December 9, at 3:30 o'clock, in the Central Presbyterian Church.

The President of the Federal Council, Bishop Francis J. McConnell, presided.

The theme of the meeting was "The Evangelism for Our Day."

After the organ prelude and the singing of the hymn, "Love Divine," prayer was offered by Dr. Raymond M. Kistler, Pastor of Central Presbyterian Church.

The choir of Central Presbyterian Church rendered an anthem.

After responsive reading led by Bishop McConnell, and the singing of the hymn, "Faith of Our Fathers," Rev. Ivan Lee Holt, Pastor of St. John's Methodist Episcopal Church of St. Louis, Missouri, and Rev. Harold Cooke Phillips, Pastor of the First Baptist Church of Cleveland, Ohio, gave addresses.

After the singing of the hymn, "Rock of Ages," the benediction was pronounced.

Monday, December 10, at 9:30 a. m.

The Council was called to order at 9:30 o'clock by President W. O. Thompson, Chairman of the Committee of 100.

After the singing of the hymn, "Guide Me, O Thou Great Jehovah," Dr. Thompson read from Romans 12, and Bishop C. L. Mead led in prayer.

Rev. George W. Richards presented a report from the Committee on Findings, as follows:

I

"First, the constantly changing conditions, social, economic, and educational, in country and city, call for ministers so trained as to be capable of adapting themselves to the new needs and requirements for the effective proclamation of the eternal gospel and the application of its principles in the life of the individual and the community both in city and country.

"Resolved, Therefore, that this Conference request the Federal Council, through its Executive Committee, to confer with the Executive Committee of the Conference of Theological Seminaries and Colleges of the United States and Canada in reference to the establishment of a permanent relation between the two bodies for the purpose of mutual aid in the training of an efficient ministry for our time; also, that, so far as possible, the attention of theological seminaries be called to the importance of providing in their curricula for a study of the cooperative movements of the churches and their objectives.

II

"Second, emphasis was put in the discussion upon the necessity of mutual understanding of the conditions of the city and country communities and churches and of their mutual cooperation to meet their respective needs.

"Resolved, That this Conference requests the Federal Council, through its Executive Committee, to consider, in view of the close interdependence of urban, suburban and rural communities and churches, the practicability of holding either national or regional conferences of representatives of both communities for a better understanding of their needs and for devising ways for closer cooperation.

III

"Third, reference was made to the necessity of reducing the number of churches in occupied areas for the effective conduct of Christian work, such reduction to be made either by federation or by consolidation of congregations of different communions.

"Furthermore, the overlapping of churches in the occupancy of new territory in city or country is to be prevented by a distribution of fields among the several churches that are prepared to take up work in such territory.

"Resolved, That this Conference request the Federal Council to reaffirm in its Quadrennial Meeting, the Executive Committee's entrance into cooperation, with the Home Missions Council in a five years' program of survey and adjustment in the realm of interdenominational comity in the field of Home Missions. (Reports, P. 122.)

IV

"FOURTH, in the discussion on the approach of the church to the world community, two things were mentioned as serious hindrances:

(1) the assumption of superiority of one race over the others, especially of the white race over the colored races, and the consequent lack of mutual reverence for personality regardless of race, color and creed;

(2) the designs of states or groups within states, to exploit so-called inferior races or undeveloped races for political and economic aggrandizement.

"RESOLVED, That this Conference request the Federal Council, through the Executive Committee, to bring these statements to the attention of the Commissions on Race Relations and on International Justice and Goodwill, not as information with which these Commissions are not already thoroughly conversant, but with the assurance that it is the will of the churches in the Federal Council that the Commissions use every legitimate method of education and action for the promotion of the spirit of Christian brotherhood, of men of every race and condition, and that, whenever occasion arises, they bring to bear upon the government of our nation, the deep conviction and desire of all the churches in the Federal Council, that in all its transactions with other nations it shall be controlled by the spirit of justice and goodwill.

V

"FIFTH, in view of the action of the Federal Council in reference to the appointment of a committee on function and structure, we recommend that the main questions in the Syllabus, page 4, be discussed at this time and that a transcript of this discussion be submitted as information to the Committee."

Rev. Lewis S. Mudge took charge of the discussion of the report, which was discussed Section by Section.

VOTED: To approve Section I.

Rev. S. S. Hough spoke on the subject by common consent after it had been approved.

Section II was read.

Discussion followed by Bishop Thomas Nicholson, Rev. William Adams Brown, Rev. Ross W. Sanderson, Rev. John Dykstra, Rev. Charles H. Sears and Rev. Everett R. Clinchy.

Mr. Clinchy presented a statement, in this connection, which was referred to the Business Committee.

Discussion was continued on Section II by Dr. S. E. Nicholson and Rev. B. F. Lamb.

VOTED: To approve Section II.

Dr. Richards read Section III, which was discussed by Rev. Ross W. Sanderson, Rev. John Milton Moore, Rev. Charles H. Sears, Rev. C. E. Silcox and President W. O. Thompson.

VOTED: To approve Section III.

Dr. Richards read Section IV.

Rev. Wesley Carr, Dr. George E. Haynes, Rev. S. Guy Inman,

President Thompson, Dean Shailer Mathews, Dr. Wishart and Dr. Mordecai Johnson participated in the discussion.

VOTED. To approve Section IV.

The Hymn, "I Love to Tell the Story," was sung.

Dr. Richards read the fifth section of the Findings, which was discussed by General Secretary Moore, Rev. F. G. Coffin, Dr. I. A. Thomas, Rev. Henry K. Sanders, Bishop George C. Clement, President Cheesman Herrick.

No action was taken on Section V.

VOTED: That the discussion of the report of the Committee on Findings close with this session and that tomorrow morning's session be given to the consideration of Federal Council business.

A statement on "The Federal Council of Churches and Christian Education" presented by Rev. Robert A. Ashworth, was referred to the Business Committee.

Rev. William Adams Brown led a period of worship.

The session adjourned.

Monday, December 10, at 2:30 p. m.

The Federal Council was called to order at 2:30 p. m. by its President, Bishop McConnell.

The Hymn, "Glorious Things of Thee Are Spoken," was sung.

Prayer was offered and the scripture read by Bishop McConnell.

VOTED: To send messages of sympathy to Rev. Frank Mason North, a former President of the Federal Council; to Rev. John A. Marquis, Chairman of the Administrative Committee; Bishop John M. Moore, Chairman of the Executive Committee; Rev. E. Tallmadge Root, Secretary of the Massachusetts Federation of Churches, one of the Federal Council pioneers; Rev. H. R. Willett, formerly a Secretary of the Federal Council at its Chicago Office; Rev. Elias B. Sanford, Honorary Secretary of the Federal Council; and to Mr. Alfred R. Kimball, Honorary Treasurer, all of whom were unable to be present on account of illness.

Dr. Macfarland reported that a message had been received from the Evangelical Church of the Bohemian Brethren in Czecho-Slovakia at its tenth anniversary meeting.

VOTED: To send a cablegram in reply to the message of the Evangelical Church of the Bohemian Brethren.

Dr. Macfarland then introduced Rev. Philo W. Drury, representative of the Evangelical Union of Porto Rico and the follow-

ing representatives of the United Church of Canada; Rev. William T. Gunn, Rev. T. Albert Moore and Rev. Robert Laird.

VOTED: That these representatives be invited to sit with the Federal Council and participate in the discussions.

Dr. Gunn, the Moderator of the United Church of Canada, then addressed the Federal Council.

VOTED: To elect the Vice-Presidents and members of the Executive Committee, on recommendation of the denominational delegations.

The Business Committee through Rev. J. Rauch Stein, presented a report recommending the adoption of the following resolutions:

"RESOLVED: That the Quadrennial Meeting refer the petition of the Ohio Council of Churches, asking for representation of state councils of churches on the membership of the Federal Council and on the Executive Committee, to the special Committee on Function and Structure for favorable consideration.

"RESOLVED: That the denominational representatives assembled in the Sixth Quadrennial Meeting of the Federal Council of the Churches of Christ in America be urged to present, through denominational channels to the state and local denominational leadership, the necessity for their sympathetic and hearty assistance in state and local cooperative programs.

"RESOLVED: That the Federal Council, representing its constituent bodies, call upon all Americans, and especially those affiliated with the Christian Church, scrupulously to observe the provisions of the Prohibition Law in all their own personal actions and also to support those officials who are charged with the enforcement of the Law. The Federal Council urges that pastors and Sunday School and social workers adopt and carry out an effective, educational program for the steady growth of sentiment in behalf of Prohibition Law enforcement, looking upon it as the solemn, personal responsibility of every good citizen. Where education of this kind has been dropped from the public school courses, it should be promptly restored. It is vitally important that the American nation should make determined efforts at the present time to end the drinking of alcoholic beverages, in view of its verdict at the recent election and the struggle that earnest leaders are making against the evils of drink in many countries of the world.

"RESOLVED: That in seeking to secure justice before the law for Negro Americans, the Commission on the Church and Race Relations urge the Churches to place increased emphasis upon court work, especially probation work; that special attention be given to the lower courts; that studies of crime be made with particular attention to the alleged fact that a certain amount of crime among Negroes is due, in certain communities, to the lack of justice accorded them in the lower courts; and that justice demands our efforts for equality of citizenship rights and for removal of discrimination in public carriers;

"RESOLVED, FURTHER, That the Commission continue and increase its efforts to secure economic justice to Negroes in agriculture, industry and trade in whatever ways promise fruitful results and that this matter be pressed upon the attention of the churches because of its crucial importance to all amicable adjustment of race relations.

"RESOLVED: That the contents of the following resolution be referred to the Administrative Committee for sympathetic study and for report to the Committee on Function and Structure:

'Having learned that the Community Church Movement has much in common with the ideals and purposes of the Federal Council and the Home Missions Council and having learned of the desire of its leaders to work in fullest possible cooperation with the denominational bodies and their cooperative agencies,

"BE IT RESOLVED, That the Federal Council welcome this attitude and authorizes the Administrative Committee to develop a plan of cooperation and report the plan to the Executive Committee one year hence.'

"RESOLVED: That the Federal Council directs the special attention of the Committee on Function and Structure to the paragraphs in the report of the Senior General Secretary dealing with the subject of worship and the devotional life, with the earnest hope that they will give serious consideration to the question of how the Federal Council, either through some existing Commission or through some new Committee to be appointed, may contribute to the deepening, enrichment and extension of this most important phase of our common life, and will report their conclusions to the Administrative Committee and to the Churches for such action as may seem practicable."

VOTED: To adopt the resolutions presented by the Business Committee.

On recommendation of the Business Committee,

VOTED: To adopt the following statement:

"The dramatist, dealing as he does with the most intimate personal and social relationships and making a powerful appeal through the emotions, is in a position to affect profoundly the attitudes and ideals of young and old.

"Moreover, through the invention of the moving picture, the dramatist has at his command a medium of expression which enables him, at popular prices, to touch the lives of the boys and girls to a degree never before possible, and, by reason of the vividness of the portrayal, to exert a tremendous influence upon character;

"Therefore, it becomes a matter of the most vital concern that this influence of the spoken and silent drama shall be in accord with the highest moral standards and socially constructive.

"In view of this situation, the Federal Council of the Churches of Christ in America, in Quadrennial Session assembled, appeals to the churches of its constituency, and to all church members, to consider seriously the influence of the drama in their respective communities and to employ every constructive measure practicable to encourage the output of plays and pictures which will tend to strengthen and not weaken the religious and moral convictions which lie at the basis of a stable society, and will not develop such undesirable attitudes in the field of international and inter-racial relationships as may create resentment on the part of other races and nations of the earth. To this end the Federal Council of Churches suggests that the churches shall cordially support the work of the Committee on Religious and Educational Drama of the Federal Council, in friendly relations with the Church and Drama Association."

On recommendation of the Business Committee,

VOTED: That the following action of the Administrative Committee be approved:

"RESOLVED, That the plan presented by the Joint Committee representing the Federal Council of the Churches of Christ in America and the American members of the Continuation Committee of the Conference on Lief and Work has been heard with great appreciation and with a desire that the principle of cooperation may become effective in some accepted form."

VOTED: That the Federal Council, at this Quadrennial Meeting, gives its approval to the principle here involved and refers back to the Administrative Committee for its further negotiations in this matter, through its representatives on the Joint Committee, the procedure required to put that principle into effect, it being understood that in such further consideration and action the constitution and the status of the Federal Council be fully sustained.

President W. O. Thompson presented the following report on behalf of the Special Committee to consider the best way of presenting the Treasurer's Report to the Churches:

"The special committee to which were referred the remarks of W. O. Thompson and others concerning the form of the Treasurer's report, as presented in outline, begs leave to report as follows:

"1. The members of the committee unite in the judgment that a general statement concerning designated gifts and the activities supported by such designated gifts, as distinct from the current operating budget, would be helpful in securing a more intelligent and generous cooperation from the bodies constituting the Federal Council.

"2. We further suggest that the relation of the gifts or appropriations made by the denominations as such might be set up, showing the measure of support provided by the denominations toward the net budget for current operating expenses.

"3. We suggest further that analytical statements of the budget might well be furnished to the administrative officers, clerks, permanent or corresponding secretaries of the constituent bodies for the purpose of making available information for the use of those whose duty or privilege it happens to be to present the cause of the Federal Council to the constituent denominations composing the Council.

VOTED: To adopt the report presented on behalf of the Special Committee appointed to consider the best way of presenting the Treasurer's Report to the Churches.

Dr. Gulick presented a resolution on the China famine, which was referred to the Business Committee without reading.

Rev. Paul S. Leinbach presented a resolution on Golden Rule Sunday, which was referred to the Business Committee without reading.

A resolution of thanks from students in theological seminaries was presented and received, as follows:

"Inasmuch as the Federal Council of the Churches of Christ in America has generously invited and entertained the student representatives of several theological seminaries as guests, we, the representatives of such seminaries as are represented, express our profound and heartfelt gratitude to the Federal Council.

"Furthermore, we feel and desire that in some way or other a closer and more vital relationship might be established between the Inter-Seminary Movement and inter-seminary organizations and the Federal Council, and that this relationship should be encouraged in the next quadrennium, ending in 1932."

Rev. Walter W. Van Kirk presented a resolution from the Inter-Seminary Conference of Theological Students, which was referred to the Business Committee.

Mr. Clinchy presented Rabbi Philip S. Bernstein, of Rochester, who took the place of Rabbi Louis M. Mann of Chicago, in bringing greetings from the Jewish groups. Rabbi Bernstein spoke at some length on the relations of Jews and Christians. He was followed by Bishop C. L. Mead and Rev. C. E. Silcox.

The topic, "How the Churches Can Help Parents to Meet the Problems of Children and Youth," was presented by Dr. Valeria H. Parker, of the American Social Hygiene Association.

Dr. Winchester, Secretary of the Commission on Christian Education, referred the Federal Council to the printed report of the Commission on Christian Education, and requested Dr. Hugh S. Magill of the International Council of Religious Education, to open the discussion on "Cooperative Possibilities in the Educational Work of the Churches." Dr. Robert L. Kelly, of the Council of Church Boards of Education, also spoke to the theme.

VOTED: To adopt the following report, presented by Dr. Winchester, on "The Federal Council of the Churches of Christ in America and Christian Education":

"The cooperative enterprises of the Federal Council such as world peace, industrial relations, race relations, temperance, home life, evangelism and the cooperative movement itself, require for their full realization, education.

"Education in these matters, to be really effective, must become a part of the teaching program of the local churches and be carried to them by the regularly constituted educational agencies of the churches both denominational and interdenominational.

"The Commission on Christian Education has been created by the Federal Council for the purpose of connecting the Federal Council with these educational agencies and interpreting to them the enterprises which need to find their place in the churches' teaching program. We urge that continued effort be made to bring about such administrative relationships between the Federal Council and all educational agencies as shall make possible such integration.

"The last quadrennium has witnessed the rise of a great new movement, that of adult education. It is now seen that the education of children and youth, for which such elaborate provision is now being made, must be accompanied and reinforced by the education of adults, and especially by the education of parents; men and women, as well as children, must be helped to meet the complex issues constantly arising in a rapidly changing world.

"No agency exists at present which is at all adequate to meet this need. We therefore urge that special effort be made to perfect such relationships between the Commission on Christian Education and the International Council of Religious Education, and other similar agencies, as shall make possible a comprehensive and effective program of adult education in the local church."

The topic, "The Christian Associations and the Churches," was discussed by Miss Anna V. Rice, General Secretary-Elect of the National Board of the Young Women's Christian Associations, and by Dr. David G. Latshaw, representing the National Council of the Young Men's Christian Associations, in the absence of Mr. Fred W. Ramsey, the new General Secretary-Elect.

The report of the Committee on Credentials was presented by Hon. Carl E. Milliken, as follows:

Members and Alternate Members of the Federal Council	222
Corresponding Members, Guests and Visitors	196
Corresponding Members Representing	
(*a*) Affiliated Bodies	32
(*b*) Cooperating Bodies	2
(*c*) Consultative Bodies	3
Consultants	10
Messengers from Churches of Other Lands	12
Representatives of State and City Councils of Churches	31
Secretaries and Staff	25
	533
Duplicates	56
Total Registration	477

	Percentage of Members Present
National Baptist Churches	23
Northern Baptist Convention	85
Free Baptist Churches	75
Seventh Day Baptist Churches	75
Christian Church	83
Congregational Churches	68
Disciples of Christ	63.6
Evangelical Church	88.8
Evangelical Synod of North America	70
Friends	100

Methodist Episcopal Church	20
Methodist Episcopal Church, South	12.5
African Methodist Episcopal Church	5
African Methodist Episcopal Zion Church	57
Colored Methodist Episcopal Church	9
Methodist Protestant Church	62.5
Moravian Church	60
Presbyterian Church in the U. S. A.	39
Presbyterian Church in the U. S.	8
Protestant Episcopal Church	52
Reformed Church in America	71
Reformed Church in the U. S.	100
United Brethren in Christ	75
United Presbyterian Church	100
Reformed Episcopal Church	40

(cf. appendix for detailed report.)

VOTED: To receive the report of the Committee on Credentials, empowering the officers of the Federal Council to make any necessary additions or revisions necessitated by late registrations.

VOTED: That the Federal Council meet Tuesday morning at nine, instead of nine-thirty o'clock.

The session adjourned.

Monday, December 10, at 8:30 p. m.

The session Monday evening was held in the Baptist Temple, with President McConnell presiding. Music was furnished by the Chorus Choir of the Church of the Reformation (Lutheran).

Rev. A. L. Warnshuis, General Secretary of the International Missionary Council, addressed the meeting on the subject "Cooperation in the World-wide Christian Movement."

The subject of an inspiring address by Rev. E. Stanley Jones was "The Christ of the Final Word."

Bishop McConnell pronounced the benediction.

Tuesday, December 11, at 9:00 a. m.

The President of the Council, Bishop McConnell, presided and conducted the devotional service, consisting of the Hymn, "In the Cross of Christ I Glory," and a scripture reading and prayer by Bishop McConnell.

Rev. Paul de Schweinitz presented the report of the Committee on Necrology for the past quadrennium, which was received by the Federal Council. (cf. appendix.)

After the reading of I Thessalonians 4:13, 14, 18, and the

singing of two stanzas of "For All the Saints," Rev. Frank K. Sanders offered prayer.

A message from Rev. Frank Mason North and one from Rt. Rev. Charles H. Brent were read by Dr. Macfarland.

Dr. Macfarland also read the following cable sent by Ambassador Houghton in reply to the Federal Council's expression of sympathy:

N102 Cable—London 51 11/504P—

Francis McConnell—

President Charles Macfarland, General Secretary Federal Council of Churches, 105 East Twenty-second Street, New York.

Personally delivered your communication to the King's secretary and have today received an acknowledgment from Queen Mary expressing appreciation for your message and for your sympathy with the King's family and British people.

ALANSON HOUGHTON.

The Business Committee offered the following report:

"The Business Committee recommends that the following resolution be referred to the Committee on Mercy and Relief:

'We commend the action of the Board of Trustees of Near East Relief in seeking a final underwriting fund with which to bring this epoch-making philanthropy to a worthy culmination, and we earnestly urge the Churches to special effort in providing the amount that remains to be secured of this fund before June 30, 1929, when it is understood that active financial solicitation will cease. To fail in this last effort for these orphan children of the Near East will largely mar or nullify the splendid work that has been done for and through them during the past thirteen years.

'We note with gratitude the whole-hearted response and cooperation of other nations in Near East Relief and more especially in the world-wide observance of international Golden Rule Sunday, and the spiritual and material benefits that have accrued from this observance.

'In view of the continuing urgent needs in many other parts of the world and the desirability of conserving the moral and spiritual values of an international Golden Rule appeal, we recommend the appointment of a committee of conference to consider with other similar committees already appointed the advisability and feasibility of the continued observance and use of Golden Rule Sunday in the interests of other under-privileged people throughout the world, under the auspices of a suitably appointed national or international committee.'

"The Business Committee recommends that the following resolution be referred to the Administrative Committee:

'That the Federal Council of the Churches of Christ in America, in Quadrennial Conference assembled, being conscious of the growing sense of church cooperation and Christian oneness among the theological students of the communions constituent to the Council, requests that the committee in charge of the program for the Quadrennial Conference of 1932 provide for the convening at that time of a national conference of theological students, which conference will be asked to meet in at least one or more joint sessions with the Federal Council.'

"The Business Committee has considered the statement presented by

Rev. Everett R. Clinchy, and wishes to report that the time does not seem opportune for the 'league of the religions of humanity' at present on the part of the Federal Council.

"The following resolutions are recommended by the Business Committee for adoption:

'RESOLVED: That the Federal Council of the Churches of Christ in America, in Quadrennial session assembled, notes with keen interest what seems to be the beginning of a new period in the life of China, in which the turmoil of civil war is being overcome by the peaceful procedures of law and order. We have observed with satisfaction the initiation of large programs of reform and reconstruction, for the speedy success of which we earnestly pray. We rejoice in the prompt recognition of China's new Government by the Government of the United States, in the steps that are being taken for the adjustment of relations and the revision of treaties to be more in keeping with the new life of that great nation, and in the establishment of such relations and agreements as shall promote the permanent welfare of her people and secure justice for all.

'RESOLVED, FURTHER: That the Federal Council of the Churches of Christ in America has learned with deep distress of the serious famine conditions that exist in several sections of that land. We request our Committee on Mercy and Relief to take such steps as it may deem most effective, in cooperation with China Famine Relief, for securing some adequate expression of American sympathy with the famine sufferers of China. We also earnestly urge the people of the United States, and especially all church members, to share generously of their abundance by contributions for the millions in China who face starvation before the coming spring.'

"The Business Committee recommends that the officers be authorized to send a message to the Churches of Europe.

"It also recommends that the Federal Council record its approval of the action of the Administrative Committee in making liberal use of the radio.

"It recommends that any matters that may not have been completed at the time of adjournment be referred to the Administrative Committee."

VOTED: To adopt the report of the Business Committee and follow its recommendations.

Dr. Macfarland made a statement concerning the Central Bureau for Relief of the Evangelical Churches of Europe and the limits of the relations of the Federal Council to this enterprise.

Dr. de Schweinitz mentioned the service which the Council had rendered to the Moravian Church in a situation which had arisen in Poland.

Rev. W. M. Rochester, of the Presbyterian Church in Canada, was introduced and spoke briefly.

VOTED: That an expression of regret at his absence during the latter part of this Quadrennial Meeting on account of illness be sent to General Secretary Cavert.

Through Rev. R. A. Hutchison, the Committee on Resolutions presented the following report:

Report of the Committee on Resolutions

As chairman of the Committee on Resolutions I beg, on behalf of the Committee, to present the following report:

We, the members of the Sixth Quadrennial Meeting of the Federal Council of the Churches of Christ in America, desire to express our sincere appreciation to the following persons and groups;

To the clergy and laity of the churches of Rochester, especially as represented in the Rochester Federation of Churches, to interested citizens and to the management and attendants of the Seneca Hotel, for generous and considerate entertainment without distinction of race or color;

To the press of the city, to the press associations and staff correspondents, and to Mr. Charles Stelzle for admirable, discriminating and fair handling of the news of the Quadrennial Meeting;

To the secretarial staff of women, who have given not only efficient service, but have brought sweetness and light to the sessions: Mrs. Charles S. Macfarland, Caroline W. Chase, F. Aurill Bishop, Frieda Briesemeister, Helen G. Yergin, Aenid A. Sanborn, Alice Louise Browne, Mrs. Chauncey T. Simonds, May O'Connor, Sylvia Ornstine;

To the thirty-one original members of the Federal Council of 1905-1908, two of whom, Rev. Albert G. Lawson and Bishop Earl Cranston, are eighty-seven and eighty-eight years of age respectively, who have been present during these sessions and have thus given physical as well as spiritual continuity to the Council;

To our retiring President, Dr. S. Parkes Cadman, who has given magnificent service during the quadrennium, to Dr. Charles S. Macfarland to whom more than to any other one person the Council is indebted, to Frank H. Mann, Treasurer, who has given invaluable service in organizing the finances of the Council, and to numerous others who have given voluntary service as officials and members of committees or who as executives and assistants, have given a devotion beyond price;

To laymen, laywomen and ministers in great numbers, whose names cannot be mentioned, and many of whom are not associated with the communions of the Federal Council, yet have believed in it and have given steadfast financial support.

R. A. Hutchison, *Chairman*
W. O. Mendenhall
C. H. Phillips
W. W. Staley
D. H. Day
Worth M. Tippy, *Secretary*

The members of the Secretarial Staff, named in the resolution, were then presented, as were also Rev. F. Frankenfeld, President of the Rochester Federation of Churches, Rev. Orlo J. Price, Executive Secretary, and Mrs. C. T. Simonds, Office Secretary. The officials of the Federation responded briefly.

VOTED: To adopt the resolutions by a rising vote.

VOTED: To refer the Minutes of the Quadrennial Meeting to the Administrative Committee for such supervision and revision as may be necessary.

The closing devotional service was led by Rev. William Adams Brown.

VOTED: To adjourn.

The Quadrennial Meeting adjourned:

RIVINGTON D. LORD, *Recording Secretary*
REV. CHARLES E. SCHAEFFER
REV. AHVA J. C. BOND
REV. WILLIAM H. ALLISON
Associate Recording Secretaries

MINUTES OF THE MEETING OF THE EXECUTIVE COMMITTEE

of the Federal Council of the Churches of Christ in America Held at the Hotel Seneca, Rochester, N. Y., Tuesday Morning, December 11, 1928

The President of the Federal Council called the newly elected Executive Committee to order upon the adjournment of the Federal Council.

The following were present:

Rev. Boothe C. Davis
Rev. S. S. Hough
Rev. William E. Lampe
Rev. Martyn Summerbell
Rev. Paul de Schweinitz
Rev. Russell Henry Stafford
Bishop C. H. Phillips
Rev. I. A. Thomas
Rev. W. E. Peffley
Bishop John S. Stamm
Rev. Henry J. Christman
Rev. H. C. Armstrong
Rev. A. E. Cory
Rev. John R. Golden
Rev. Samuel Tyler
Rev. J. H. Henderson
Mrs. Ozora S. Davis
Dr. Joseph W. Mauck
Bishop George C. Clement
Rev. W. W. Staley
Rev. Ahva J. C. Bond
Rev. Rivington D. Lord
Rev. Charles S. Marfarland
General Secretary

Dr. Lord was elected Recording Secretary *pro tem.*

General Secretary Macfarland made a statement concerning possible dates for a meeting of the organization of the Executive Committee.

VOTED: That the Executive Committee meet in New York, N. Y., on Friday, January 11.

VOTED: That the Administrative Committee prepare an agenda for the meeting of the Executive Committee on Friday, January 11.

VOTED: That the President appoint a Nominating Committee to nominate the officers of the Executive Committee.

VOTED: To adjourn.

RIVINGTON D. LORD,
Recording Secretary pro tem.

A DECLARATION OF POLICY ON WORLD PEACE

By the Quadrennial Meeting of the Federal Council, December, 1928

The General Pact of the Paris may mean the beginning of a new era in human history, the era of a warless world, or an important step toward world peace, or it may be without practical meaning. Which it shall be rests largely with the United States.

We regard the ratification of the Pact by the United States Senate and by the fourteen other Signatory Powers as the most important undertaking before the world, incomparably the most important. We rejoice that the President promptly transmitted the Pact, and we earnestly hope that the Senate will immediately ratify it.

The ratification of the Pact by other nations may depend on its prior ratification by the United States. The acceptance of the Pact by the nations as an imperative obligation to seek the solution of their controversies by peaceful methods exclusively will depend in large measure on the acceptance of that obligation in actual practice by the United States itself. We believe that the solemn and far-reaching pledges of this Pact must be taken with all seriousness as meaning what they say.

The Federal Council of the Churches of Christ in America, in Quadrennial Session assembled, therefore appeals to all peoples throughout the world and especially to all church members to give the General Pact of Paris their earnest support. We urge the people of the United States to make known to President Coolidge and to the Senate their hearty approval of the treaty and their belief that it should be promptly ratified.

In the renunciation of war as an instrument of national policy this Council recognizes a great step toward the realization of the Christian ideal of a society in which all human relations shall be organized on the principle of brotherly love. We see in war the major obstacle to the realization of this ideal and in the effort to end war a paramount duty of Christians. We assure the government of the support of the churches in every step they may take to substitute peaceable measures for the older methods of reliance upon armaments, and we commend to the Administrative Committee the task of finding ways and means in which this support may be made effective.

We believe further that, while any substantial reduction of armaments can be expected only by international agreements, any material increase of the United States Navy at this time would be inconsistent with the spirit and purpose of the General Pact of Paris and would tend to nullify its influence in producing mutual confidence among the nations. We therefore urge that no authorization be given for any such increase.

We appeal to all nations and all Governments to put confidence in each other's solemn pledges embodied in this Covenant of Peace. Let them express their sincerity by ceasing at once all increase of their military and naval armaments.

Peaceful Settlement of International Disputes

The great nations are entering upon an era of intense industrial and economic development and inevitable competition. Conflicting interests will arise at many points and national passions will be aroused. That these may not result in war, as hitherto has often been the case, the nations need to develop with all possible speed the agencies and procedures essential to the peaceful settlement of these disputes on the basis of justice and goodwill.

We welcome the recent statement of Secretary Kellogg that "it behooves the government steadily to develop and codify in the form of treaties the

great principles of conciliation and arbitration. These point steadily to the peaceful way."

The Federal Council of the Churches of Christ in America urges all the people and especially all church members to study with care the various methods already existing for the peaceful settlement of international controversies and to call for their effective development by appropriate governmental procedures.

We believe, moreover, that international law should be rapidly developed and made explicit and binding by general treaties as promptly as possible and that whenever controversies between nations come within the scope of already established law the United States and all the nations should accept the jurisdiction of the appropriate tribunals. We believe that these procedures are fundamentally important to the largest success of the Pact.

The principal significance of the General Pact of Paris will lie, we believe, in the fact that the condemnation of resort to war for any purposes whatsoever, and the solemn pledge by the nations that they will never seek the solution of their disputes save by the methods of peace, will become, by the general ratification of the Pact, a basic principle of International Law. When this law is thus enacted no nation, however powerful, can annul it. A nation may indeed violate the law and may treat it with contempt. But the nation which violates the law will stand before the world as guilty of the most serious offense against the entire society of nations.

The Federal Council of Churches urges the American people and especially all church members to support this Pact and to continue their support until it has been ratified and its principles have become fundamental in basic International Law.

Security and Disarmament

A fruitful cause of suspicion and ill-will between nations today is the maintenance by a score of nations of powerful armies and navies. If a government feels compelled to make enormous military preparations in order to assure, as it believes, national security, that very process tends to create not only suspicion among the nations, but also a sense of insecurity on the part of the very nations that arm. The whole system is wrong psychologically and practically, as well as ethically.

Real security rests far more on just and friendly dealing and policies than on military and naval preparations, however great.

The Federal Council of the Churches of Christ in America therefore calls upon all people and especially upon all church members to give this aspect of our national life and policy the most careful study. Let them support such national policies as make for justice, sympathy and helpfulness in our international relations. And let them unite with all the forces and agencies working for world peace in demanding prompt, positive, and general reduction by international agreement of naval and military forces to the dimensions needed only for effective police service.

We believe that the people of the United States desire that our Government shall exercise co-operative action in securing such world-wide adoption of a general policy of disarmament.

We believe further that the value of the General Pact of Paris will be effectively established only when the great nations agree to drastic reductions of their military and naval preparations and budgets. Their common adoption of such reductions will do much to create mutual confidence in the sincerity of the pledges in the Pact. General disarmament by the great nations would in fact greatly increase security for all.

Relations With Latin America

The Federal Council notes with satisfaction the imminent convening of the Pan-American Arbitration Conference called to meet in Washington on December 10. The American Republics, having expressed their desire at the Havana Conference to "condemn war as an instrument of national policy in their mutual relations," are now considering the drafting of an Arbitration Convention for the pacific solution of their international difficulties of a juridical character.

We express the earnest hope that the forthcoming Washington Conference will provide for the pacific settlement of all international difficulties between the American Republics, whether they be difficulties having to do with law or with policy. The Monroe Doctrine would fall under the latter classification. Without raising the question as to the future place of the Monroe Doctrine in Pan-American relations, we assert our belief that any dispute arising out of the interpretation and application of that policy as between the American Republics should be settled only in accordance with the pledges of the Pact.

The Federal Council expresses its cordial good wishes to President-Elect Hoover on his goodwill journey to Central and South America and earnestly hopes that, through the approaching arbitration conference, the spirit of mutual understanding, confidence and appreciation between the governments and the peoples of the United States and those of Latin America may be greatly furthered.

Relations with the Orient

The Federal Council of the Churches of Christ in America, in Quadrennial Session assembled, reaffirms the action of the Executive Committee of 1925, urging the importance of so amending our immigration and naturalization laws that they may be applied without discrimination to nationals of all countries now resident in the United States or who may be admitted later.

The present discriminatory laws are resented by all intelligent Orientals as humiliating and unChristian. They constitute a serious barrier both to international goodwill and also to the progress of the Christian movement in those lands. The United States cannot afford to override the principle of essential human equality embedded in the Declaration of Independence and proclaimed to the world as fundamental in America's contribution to a new world order. No nation can afford to flout and wound the feelings of other nations and peoples.

The Federal Council recognizes the need of restriction of all immigration in order to conserve American standards of living and labor. These ends, however, can be secured without resort to race discriminatory legislation.

We believe that the maintenance of justice, humanity, courtesy and goodwill between the United States and the Far East is essential to the permanent peace of the Pacific and of the world and is a program of paramount importance. Asiatics in the United States should be accorded their rights as human beings, and also the rights to which the letter and spirit of the treaties under which they came to America entitle them.

The Federal Council, therefore, appeals to all American citizens, especially to church members, to give this question fresh and earnest study to the end that our laws regulating naturalization and immigration may be freed from the defects of race discrimination.

Relations With China

The Federal Council of the Churches of Christ in America, in Quadrennial Session assembled, notes with keen interest what seems to be the beginning of a new period in the life of China, in which the turmoil of civil war is being overcome by the peaceful procedures of law and order. We have observed with satisfaction the initiation of large programs of reform and reconstruction, for the speedy success of which we earnestly pray. We rejoice in the prompt recognition of China's new Government by the Government of the United States, in the steps that are being taken for the adjustment of relations and the revision of treaties to be more in keeping with the new life of that great nation, and in the establishment of such relations and agreements as shall promote the permanent welfare of her people and secure justice for all.

The Federal Council of the Churches has learned with deep distress of the serious famine conditions that exist in several sections of that land. We request our Committee on Mercy and Relief to take such steps as it may deem most effective, in co-operation with China Famine Relief, for securing some adequate expression of American sympathy with the famine sufferers of China. We also earnestly urge the people of the United States, and especially all church members, to share generously of their abundance by contributions for the millions in China who face starvation before the coming spring.

Christian International Relations

We believe that World security and peace depend on bringing the ideals, the principles and the spirit of Christ into the mutual dealings of Governments and peoples. Narrow nationalism must be overthrown. Patriotism must be Christianized. International policies must subordinate a nation's economic and financial interests to the welfare of all mankind.

We believe that only as nations seek first of all the Kingdom of God and His righteousness will they achieve true greatness and honor. America should seek to be worthy, and only so will she be able to take her high place in this modern world and render to all mankind the service which now seems to be so remarkably within her reach.

REPORT OF CREDENTIALS COMMITTEE

of Members, Corresponding Members, Messengers from Churches of Other Lands, Guests and Visitors Present at the Quadrennial Meeting of the Federal Council, Held at Rochester, New York, December 5-11, 1928

Bishop Francis J. McConnell.....*ex-Officio*
Rev. S. Parkes Cadman.....*ex-Officio*
Dean Shailer Mathews.....*ex-Officio*
Dr. Robert E. Speer.....*ex-Officio*

Northern Baptist Convention

Members:

Rev. Earl Adams, Hillsdale, Michigan (appointed for meeting).
Professor William H. Allison, Hamilton, New York.
Rev. Robert A. Ashworth, Yonkers, New York
Rev. Clarence A. Barbour, Rochester, New York
Rev. L. C. Barnes, Yonkers, New York
Rev. Albert W. Beaven, Rochester, N. Y.
Rev. E. A. Bleakney, Pittsburgh, Pa.
Mrs. H. R. Chamberlin, Toledo, Ohio
President George B. Cutten, Hamilton, New York (appointed for meeting)
Rev. J. H. Franklin, New York City
Rev. Howard B. Grose, New York City
Mr. Arthur M. Harris, Plainfield, N. J. (appointed for meeting)
Rev. Albert G. Lawson, Newton Centre, Mass.
Rev. Rivington D. Lord, Brooklyn, New York (appointed for meeting)
Rev. D. B. McQueen, Rochester, N. Y. (appointed for meeting)
Dean Shailer Mathews, Chicago, Illinois
Hon. Carl E. Milliken, New York City
Mrs. W. A. Montgomery, Rochester, N. Y.
Mrs. John Milton Moore, Brooklyn, N. Y. (appointed for meeting)
Mrs. Frances Nickels, Washington, D. C. (appointed for meeting)
Rev. Harold Cooke Phillips, Cleveland, Ohio
Mr. W. S. Richardson, New York City
Rev. Ivan Murray Rose, Philadelphia, Pa.
Rev. Charles H. Sears, New York City
Rev. Charles L. White, New York City
Rev. A. W. Wishart, Grand Rapids, Michigan
Rev. P. C. Wright, New York City
Rev. Clinton Wunder, Rochester, N. Y. (appointed for meeting)

National Baptist Convention

Members:

Rev. L. Allen, Jr., Shreveport, La. (appointed for meeting)
Rev. L. Douglass Bunn, Milwaukee, Wisc. (appointed for meeting)
Rev. J. E. Evans, Shreveport, La. (appointed for meeting)
Rev. J. H. Henderson, Hot Springs, Ark.
Rev. W. H. Jernagin, Washington, D. C.
Rev. Mordecai Johnson, Washington, D. C. (appointed for meeting)
Rev. Samuel S. Reed, Indianapolis, Ind. (appointed for meeting)
Hon. Charles M. Roberson, Shreveport, La. (appointed for meeting)
Rev. G. W. Robinson, Des Moines, Ia.

Rev. James E. Rose, Rochester, N. Y. (appointed for meeting)
Rev. J. M. Smith, Hot Springs, Ark. (appointed for meeting)
Rev. I. A. Thomas, Evanston, Ill.
Rev. A. M. Townsend, Nashville, Tenn. (appointed for meeting)
Rev. B. J. F. Wesbrook, Rochester, N. Y.
Rev. Thomas H. White, Jersey City, N. J.
Rev. L. K. Williams, Chicago, Ill.

Free Baptist Churches

Members:

Rev. Alfred Williams Anthony, New York City
Rev. Rivington D. Lord, Brooklyn, N. Y.
Dr. Joseph W. Mauck, Hillsdale, Mich.

Christian Church

Members:

Rev. Albert G. Caris, Defiance, Ohio (appointed for meeting)
Rev. F. G. Coffin, Columbus, Ohio
Rev. Warren H. Denison, Dayton, Ohio (appointed for meeting)
Rev. W. W. Staley, Suffolk, Va.
Rev. Martyn Summerbell, Lakemont, N. Y.

Congregational Churches

Members:

Rev. James L. Barton, Boston, Mass. (appointed for meeting)
Rev. Charles E. Burton, New York City
Mr. John Calder, Springfield, Mass. (appointed for meeting)
Mr. Rolph Cobleigh, Boston, Mass. (appointed for meeting)
Mrs. Ozora Stearns Davis, Chicago, Ill.
Rev. William Horace Day, Bridgeport, Conn. (appointed for meeting)
Rev. George P. Eastman, Orange, N. J.
Rev. F. L. Fagley, New York City
Rev. Roy B. Guild, New Bedford, Mass. (appointed for meeting)
Rev. John R. Nichols, Chicago, Ill. (appointed for meeting)
Rev. Frank K. Sanders, Rockport, Mass. (appointed for meeting)
Rev. Ross W. Sanderson, Wichita, Kans. (appointed for meeting)
Mr. Fred B. Smith, New York City
Rev. Russell H. Stafford, Boston, Mass.
Rev. Ward T. Sutherland, Rock Creek, Ohio (appointed for meeting)

Disciples of Christ

Members:

Rev. Peter Ainslie, Baltimore, Md.
Rev. H. C. Armstrong, Indianapolis, Ind. (appointed for meeting)
Rev. Henry Pearce Atkins, Cincinnati, Ohio (appointed for meeting)
Rev. Jesse Bader, Indianapolis, Ind. (appointed for meeting)
Rev. L. G. Batman, Youngstown, Ohio (appointed for meeting)
Rev. George A. Campbell, St. Louis, Mo.
Rev. A. E. Cory, Kinston, N. C.
Rev. James A. Crain, Indianapolis, Ind. (appointed for meeting)
Mrs. James T. Ferguson, Kansas City, Mo. (appointed for meeting)
Rev. John R. Golden, Indianapolis, Ind.
Rev. F. M. Gordon, Brooklyn, N. Y. (appointed for meeting)
Rev. Finis S. Idleman, New York City
Rev. F. D. Kershner, Indianapolis, Ind. (appointed for meeting)

Mr. S. B. Lindsay, Buffalo, N. Y. (alternate)
Rev. L. W. McCreary, East Orange, N. J. (appointed for meeting)
Rev. C. C. Morrison, Chicago, Ill. (appointed for meeting)
Rev. T. J. Oldsey, Rochester, N. Y. (appointed for meeting)
Rev. G. A. Reinl, Gloversville, N. Y. (appointed for meeting)
Rev. Perry J. Rice, Chicago, Ill. (appointed for meeting)
Mrs. Josephine M. Stearns, Indianapolis, Ind. (appointed for meeting)
Rev. L. N. D. Wells, Dallas, Texas

Evangelical Church

Members:

Rev. E. G. Frye, Cleveland, Ohio
Rev. John P. Hauch, Waterloo, Ont.
Bishop M. T. Maze, Harrisburg, Pa.
Rev. W. E. Peffley, Harrisburg, Pa.
Bishop L. H. Seager, Le Mars, Iowa
Bishop S. P. Spreng, Naperville, Ill.
Bishop J. S. Stamm, Kansas City, Mo.
Rev. C. H. Stauffacher, Cleveland, Ohio (appointed for meeting)

Evangelical Synod of North America

Members:

Rev. F. Frankenfeld, Rochester, N. Y.
Rev. J. H. Horstmann, St. Louis, Mo.
Rev. T. Lehman, Elmhurst, Ill.
Rev. C. W. Locher, Steubenville, Ohio
Rev. Reinhold Niebuhr, New York City
Rev. S. D. Press, Webster Groves, Mo.
Rev. J. Otto Reller, Rochester, N. Y. (appointed for meeting)

Friends

Members:

Mr. B. Willis Beede, Richmond, Ind.
Mrs. Lenora N. Hobbs, Bloomingdale, Ind.
Professor Rufus M. Jones, Haverford, Pa.
President William O. Mendenhall, Wichita, Kans.
Dr. S. E. Nicholson, New York City
Dr. Walter C. Woodward, Richmond, Ind.

Methodist Episcopal Church

Members:

Bishop W. F. Anderson, Boston, Mass.
Rev. Dan B. Brummitt, Chicago, Ill.
Rev. Ernest H. Cherrington, Westerville, Ohio
Rev. S. W. Corcoran, Pittsburgh, Pa.
Rev. George Elliott, New York City
Rev. W. A. C. Hughes, Philadelphia, Pa.
Rev. O. E. Jones, Milddletown, Del.
Rev. A. E. Kirk, Chicago, Ill.
Rev. E. D. Kohlstedt, Philadelphia, Pa.
Rev. B. F. Lamb, Columbus, Ohio
Bishop Francis J. McConnell, New York City
Bishop W. F. McDowell, Washington, D. C.
Rev. John E. Martin, Ann Arbor, Mich.

Bishop C. L. Mead, Denver, Colo.
Rev. Henry H. Meyer, New York City
Rev. E. M. Moore, Royal Oak, Mich.
Bishop Thomas Nicholson, Detroit, Mich.
Rev. C. S. Stanley, New Orleans, La.
Rev. A. B. Storms, Berea, Ohio
Bishop Raymond J. Wade, Evanston, Ill.

Methodist Episcopal Church, South

Members:

Rev. R. Ira Barnett, Lakeland, Fla.
Rev. C. D. Bulla, Nashville, Tenn.
Bishop James Cannon, Jr., Washington, D. C.
Rev. L. S. Cunningham, Fairmont, W. Va.
Rev. Robert E. Dickenson, Dallas, Texas
Rev. O. F. Sensabaugh, Dallas, Texas
Rev. Carroll Varner, Tupelo, Miss.

African Methodist Episcopal Church

Member:

Rev. George F. David, Lexington, Ky. (appointed for meeting)

African Methodist Episcopal Zion Church

Members:

Dr. S. G. Atkins, Winston-Salem, N. C.
Rev. Henry J. Callis, Rock Hill, S. C.
Bishop George C. Clement, Louisville, Ky.
Rev. James W. Eichelberger, Jr., Chicago, Ill. (appointed for meeting)
Bishop L. W. Kyles, Winston-Salem, N. C.
Rev. Stephen Gill Spottswood, Indianapolis, Ind. (appointed for meeting)
Rev. James Clair Taylor, Rochester, N. Y. (appointed for meeting)
Bishop W. J. Walls, Charlotte, N. C.

Colored Methodist Episcopal Church

Members:

Bishop C. H. Phillips, Cleveland, Ohio

Methodist Protestant Church

Members:

Rev. J. C. Broomfield, Pittsburgh, Pa.
Rev. F. L. Brown, Columbus, Ohio
Rev. C. L. Daugherty, Pittsburgh, Pa. (appointed for meeting)
Rev. Lyman E. Davis, Pittsburgh, Pa.
Rev. Roby F. Day, Inwood, L. I., N. Y.

Moravian Church

Members:

Rev. Paul de Schweinitz, Bethlehem, Pa.
Rev. H. A. Gerdsen, Utica, N. Y. (appointed for meeting)
Rev. Robert Huebener, Utica, N. Y. (appointed for meeting)

Presbyterian Church in the U. S. A.

Members:

Rev. William H. Black, Marshall, Mo.
Mr. Dwight H. Day, New York City
Mr. Holmes Forsyth, Chicago, Ill.
President Cheesman A. Herrick, Philadelphia, Pa.
Rev. Frederick W. Lewis, New York City (appointed for meeting)
Mr. John T. Manson, New Haven, Conn.
Rev. Lewis Seymour Mudge, Philadelphia, Pa.
Rev. Justin W. Nixon, Rochester, N. Y.
Mr. Frank H. Robson, Elizabeth, N. J.
Rev. J. M. Ross, Erie, Pa.
Dr. Robert E. Speer, New York City
Rev. J. Ross Stevenson, Princeton, N. J.
Rev. W. R. Taylor, Philadelphia, Pa.
President William O. Thompson, Columbus, Ohio
Rev. Joseph A. Vance, Detroit, Mich.
Dr. Oliver R. Williamson, Chicago, Ill.

Presbyterian Church in the U. S.

Members:

Rev. George Summey, Austin, Texas

Protestant Episcopal Church

Members:

Rev. W. Russell Bowie, New York City
Rev. Wyatt Brown, Buffalo, N. Y.
Mr. C. C. Burlingham, New York City
Rev. Cameron J. Davis, Buffalo, N. Y.
W. A. Gallup, Boston, Mass.
Rev. C. K. Gilbert, New York City
Mr. John M. Glenn, New York City
Rev. W. A. R. Goodwin, Williamsburg, Va.
Miss Carolyn La Monte, Bound Brook, N. J.
Rev. Charles N. Lathrop, New York City
Very Rev. Howard C. Robbins, New York City
Miss Vida D. Scudder, Wellesley, Mass.
Mr. Harper Sibley, Rochester, N. Y.
Rev. Holmes Whitmore, Milwaukee, Wis.

Reformed Church in America

Members:

Rev. Albertus T. Broek, Mount Vernon, N. Y.
Rev. John A. Dykstra, Grand Rapids, Mich.
Rev. Jasper S. Hogan, New Brunswick, N. J. (appointed for meeting)
Rev. G. L. Lenington, New York City
Rev. Oscar M. Voorhees, New York City

Reformed Church in the U. S.

Members:

Mr. Franklin P. Brown, Dayton, Ohio
Rev. H. J. Christman, Dayton, Ohio
Rev. W. S. Cramer, Lancaster, Pa.

Rev. J. M. G. Darms, Plymouth, Wisc.
Rev. T. F. Herman, Lancaster, Pa.
Rev. W. E. Lampe, Philadelphia, Pa.
Rev. Paul S. Leinbach, Philadelphia, Pa.
Rev. George W. Richards, Lancaster, Pa.
Rev. Charles E. Schaeffer, Philadelphia, Pa.
Rev. J. Rauch Stein, Philadelphia, Pa. (appointed for meeting)
Rev. Rufus C. Zartman, Swarthmore, Pa. (appointed for meeting)

Reformed Episcopal Church

Members:

Rev. Edward J. Sonne, Chicago, Ill.
Rev. Henry H. Trotter, Cleveland, Ohio (appointed for meeting)

Seventh Day Baptist Churches

Members:

Rev. A. J. C. Bond, Plainfield, N. J.
President Boothe C. Davis, Alfred, N. Y.
Rev. Arthur E. Main, Alfred, N. Y.

United Brethren in Christ

Members:

Rev. G. D. Batdorf, Dayton, Ohio
Bishop A. R. Clippinger, Dayton, Ohio
Rev. W. G. Clippinger, Westerville, Ohio (appointed for meeting)
Bishop H. H. Fout, Indianapolis, Ind.
Rev. W. R. Funk, Dayton, Ohio
Rev. S. S. Hough, Dayton, Ohio
Bishop C. J. Kephart, Kansas City, Mo.
Dr. Howard H. Russell, Westerville, Ohio
Rev. W. E. Snyder, Dayton, Ohio (appointed for meeting)

United Presbyterian Church

Members:

Rev. J. L. Hervey, Woodhaven, L. I., N. Y.
Rev. R. A. Hutchison, Pittsburgh, Pa.
Dr. F. Scott McBride, Washington, D. C. (appointed for meeting)
Rev. D. F. McGill, Bellevue, Pa.
Rev. J. Knox Montgomery, New Concord, Ohio
Rev. J. Howard Tate, Brooklyn, N. Y.
Rev. W. I. Wishart, Pittsburgh, Pa.

OTHERS IN ATTENDANCE

Northern Baptist Convention

Corresponding Members or Visitors:

Mrs. F. Wayland Ayer, Newton Centre, Mass.
Oren H. Baker, Rochester, N. Y.
Prof. George R. Berry, Rochester, N. Y.
Rev. W. A. Billings, Palmyra, N. Y.
Rev. Guy G. Bleakney, Corning, N. Y.
Rev. John L. Cann, Ontario, N. Y.
Rev. W. D. Chipp, Rochester, N. Y.
Rev. Donald B. Cloward, Newark, N. J.

Rev. C. P. Collett, Batavia, N. Y.
Rev. Earl B. Cross, Rochester, N. Y.
R. C. Dorn, Rochester, N. Y.
Rev. James T. Dickinson, Rochester, N. Y.
Rev. C. M. Dinsmore, Indianapolis, Ind.
Rev. John W. Elliott, Philadelphia, Pa.
Rev. V. I. Evans, Clark's Summit, Pa.
Rev. Edwin P. Farnham, Great Neck, N. Y.
Rev. George L. Ford, Youngstown, Ohio
Rev. David Gaines, Waterbury, Conn.
Clinton Howard, Rochester, N. Y.
Rev. Alfred E. Isaac, Rochester, N. Y.
Mrs. Frederick G. Lee, Rochester, N. Y.
Rev. Benjamin T. Livingston, New York City
Miss Edith E. Lowry, New York City
Rev. K. C. MacArthur, Sterling, Mass.
Miss Ella D. MacLaurin, New York City
Mrs. C. A. Macy, Rochester, N. Y.
Rev. George Middleton, Rochester, N. Y.
Harry S. Myers, New York City
George B. Newcomb, Rochester, N. Y.
Miss Clara E. Northcutt, New York City
Rev. E. A. E. Palmquist, Philadelphia, Pa.
Rev. A. E. Peterson, Chicago, Ill.
Rev. Alfred L. Pollock, Albion, N. Y.
Mrs. Alfred L. Pollock, Albion, N. Y.
Miss Nellie G. Prescott, Rochester, N. Y.
Rev. Orlo J. Price, Rochester, N. Y.
Mrs. Orlo J. Price, Rochester, N. Y.
Rev. Cornelius S. Savage, Rochester, N. Y.
Mrs. C. T. Simonds, Rochester, N. Y.
Rev. Frank A. Smith, New York City
Rev. Henry W. Stevens, Brockport, N. Y.
Rev. W. H. Thompson, Columbus, Ohio
Rev. F. W. Tomlinson, Philadelphia, Pa.
Rev. Thomas Wearing, Rochester, N. Y.
Mrs. Katharine S. Westfall, New York City
Rev. Fred White, Henrietta, N. Y.
Rev. Jesse R. Wilson, New York City
L. Foster Wood, Rochester, N. Y.

Congregational Churches

Corresponding Members or Visitors:

Rev. George Reid Andrews, New York City
Rev. J. M. Artman, Chicago, Ill.
Rev. G. Glenn Atkins, Auburn, N. Y.
Rev. R. B. Blyth, Toledo, Ohio
Rev. H. Paul Douglass, Upper Montclair, N. J.
R. L. Ewing, New York City
Mrs. Louis M. Files, Portland, Maine
Galen M. Fisher, New York City
Rev. Lee Fletcher, Fairport, N. Y.
Rev. Wm. E. Gilroy, Boston, Mass.
Rev. Linley V. Gordon, New York City
Rev. J. R. Hargreaves, Chicago, Ill.
Rev. W. A. Hawley, Spencerport, N. Y.
Rev. Donald W. Head, Churchville, N. Y.

Rev. Hilda L. Ives, Portland, Maine
Rev. Robert L. Kelly, New York City
Rev. Harold M. Kingsley, Chicago, Ill.
Rev. Charles C. Merrill, Chicago, Ill.
Dr. Valeria H. Parker, New York City
Rev. E. K. Rawson, Washington, D. C.
John A. Sherley, Springfield, Mass.
Rev. Claris Silcox, Forest Hills, N. Y.
Rev. Milton T. Stauffer, New York City
H. G. Warren, Corning, N. Y.

Disciples of Christ

Corresponding Members or Visitors:

Rev. B. S. Ferrall, Buffalo, N. Y.
Rev. S. Guy Inman, New York City
Rev. H. G. Kaye, Buffalo, N. Y.
Rev. John P. Sala, Buffalo, N. Y.

Evangelical Church

Corresponding Members or Visitors:

Mrs. E. L. Baker, Webster, N. Y.
Rev. P. C. Braunschweig, Rochester, N. Y.
Rev. Alfred F. Duttweiler, Rochester, N. Y.
Rev. H. C. Haag, Webster, N. Y.
Mrs. H. C. Haag, Webster, N. Y.
Rev. J. W. Heininger, Niagara Falls, N. Y.
Mrs. J. S. Stamm, Kansas City, Mo.

Friends

Corresponding Members or Visitors:

Prof. Ralph H. Boring, Glens Falls, N. Y.
Miss Clara I. Cox, High Point, N. C.
Rev. E. Partington, Macedon, N. Y.

Methodist Episcopal Church

Corresponding Members or Visitors:

Rev. Ray Allen, Buffalo, N. Y.
Rev. Clyde F. Armitage, New York City
Harvey Reeves Calkins, New York City
Rev. Samuel J. Clarkson, Rochester, N. Y.
Rev. Robert M. Connal, Spencerport, N. Y.
Bishop Earl Cranston, New Richmond, Ohio
Mrs. Earl Cranston, New Richmond, Ohio
Rev. Ralph S. Cushman, Rochester, N. Y.
Sylvanus S. Davies, Rochester, N. Y.
Rev. George B. Dean, Philadelphia, Pa.
George G. Ford, Rochester, N. Y.
Mrs. W. H. C. Goode, Sidney, Ohio
Harry N. Holmes, New York City
Rev. J. B. Horton, Clifton Springs, N. Y.
Herbert P. Lansdale, Rochester, N. Y.
Rev. David G. Latshaw, New York City
Rev. Luther E. Lovejoy, Chicago, Ill.
Dr. Hugh S. Magill, Chicago, Ill.

Rev. Wilbur V. Mallalieu, Charleston, W. Va.
Rev. William B. Millar, New York City
Rev. Walter George Muelder, Boston, Mass.
Leopold Nies, Springfield, Mass.
Rev. Eric M. North, New York City
Rev. John H. Sandmeyer, Rochester, N. Y.
Miss Mary Sims, New York City
Charles V. Vickrey, New York City
Mrs. May L. Woodruff, Ocean Grove, N. J.
Rev. Louis C. Wright, Cleveland, Ohio
Rev. C. E. Vermilya, Syracuse, N. Y.

Methodist Episcopal Church, South

Corresponding Members or Visitors:

Rev. Wesley M. Carr, Juiz de Fora, Brazil
Rev. Eugene L. Crawford, Washington, D. C.
Rev. J. E. Crawford, Nashville, Tenn.
Rev. Ivan Lee Holt, St. Louis, Mo.
Rev. F. P. Turner, Nashville, Tenn.

Methodist Protestant Church

Corresponding Members or Visitors:

Moselle D. Broomfield, Pittsburgh, Pa.
G. W. Haddaway, Baltimore, Md.

Presbyterian Church in the U. S. A.

Corresponding Members or Visitors:

Rev. M. W. Angle, Rochester, N. Y.
Rev. F. G. Behner, Clarksburg, West Va.
Rev. William Adams Brown, New York City
Mrs. William Adams Brown, New York City
George E. Burgess, Oswego, N. Y.
Mrs. George E. Burgess, Oswego, N. Y.
Miss Lucy P. Carner, New York City
Miss Meda Cox, Rochester, N. Y.
Rev. Robert J. Drysdale, Rochester, N. Y.
Rev. John B. Finnell, Cortland, N. Y.
Fred S. Goodman, New York City
Rev. G. B. F. Hallock, Rochester, N. Y.
Rev. William A. Hallock, Rochester, N. Y.
Harold A. Hatch, New York City
Rev. Frank A. Hawley, Rochester, N. Y.
Rev. George C. Hoetling, Rochester, N. Y.
Rev. John Hutchison, Rochester, N. Y.
Rev. George H. Ingram, Trenton, N. J.
Rev. James L. Jewell, Rochester, N. Y.
Rev. William R. King, New York City.
Rev. Raymond Kistler, Rochester, N. Y.
Rev. Ralph C. McAfee, Kansas City, Mo.
Walter R. Mee, Chicago, Ill.
Rev. William L. Mudge, Harrisburg, Pa.
Rev. Thomas S. Mutch, Rochester, N. Y.
Rev. Robert Hastings Nichols, Auburn, N. Y.
Miss Anna V. Rice, New York City.

Dr. Harold McAfee Robinson, Philadelphia, Pa.
Rev. Theodore F. Savage, New York City.
Mrs. E. H. Silverthorn, New York City.
Rev. Paul Stratton, Rochester, N. Y.
Rev. Don D. Tullis, Buffalo, N. Y.
Rev. John R. Voris, New York City.
Mrs. D. E. Waid, New York City.
Rev. G. P. Williams, Philadelphia, Pa.
Mrs. S. D. Wingate, Seattle, Washington.
Rev. Alfred J. Wright, Cleveland, Ohio.
Rev. Charles R. Zahniser, Pittsburgh, Pa.

Presbyterian Church in the U. S.

Corresponding Members or Visitors:

Rev. Charles H. Pratt, Louisville, Ky.
Rev. David M. Sweets, Louisville, Ky.

Protestant Episcopal Church

Corresponding Members or Visitors:

Rev. Frank L. Brown, Rochester, N. Y.
Rev. C. R. Carrie, Rochester, N. Y.
Rev. Jerome Kates, Rochester, N. Y.
Miss Josephine F. Lynch, Buffalo, N. Y.
Rev. R. Ridgely Lytle, Rochester, N. Y.
Rev. George L. Paine, Boston, Mass.
Rev. Samuel Tyler, Rochester, N. Y.

Reformed Church in America

Corresponding Members or Visitors:

Mrs. John S. Allen, New York City.
Rev. E. J. Bleklink, Holland, Mich.
Rev. Deane Edwards, Bronxville, N. Y.
Rev. Garret Handelink, Rochester, N. Y.
Rev. Henry O. Hospers, Utica, N. Y.
Mrs. Charles S. Macfarland, Mountain Lakes, N. J.
Rev. Richard E. Shields, Mountain Lakes, N. J.
Rev. Henry A. Vruwink, Albany, N. Y.
Rev. A. L. Warnshuis, New York City.

Reformed Church in the United States

Corresponding Members or Visitors:

Rev. A. E. Dahlman, Springville, N. Y.
Rev. Frederick W. Diehm, Rochester, N. Y.
Mrs. Frederick W. Diehm, Rochester, N. Y.
Rev. John M. Peck, Buffalo, N. Y.

Seventh Day Baptist Churches

Corresponding Members or Visitors:

Ralph L. Brooks, Alfred, N. Y.
Rev. A. Clyde Ehret, Alfred, N. Y.
Rev. Walter L. Greene, Andover, N. Y.
Everett Harris, Alfred, N. Y.
Neal D. Mills, Alfred, N. Y.
Harley Sutton, Alfred, N. Y.
Rev. Edgar Van Horn, Alfred, N. Y.

United Brethren in Christ

Corresponding Members or Visitors:

Rev. A. T. Howard, Dayton, O.
Rev. J. W. Lear, Elgin, Ill.
Rev. J. Quinter Miller, Melrose, Mass.
Rev. M. R. Zigler, Elgin, Ill.

United Presbyterian Church

Corresponding Members or Visitors:

Mrs. John Ferguson, New York City.
Rev. W. A. Spaulding, Albany, Oregon.

Guests

Arthur P. Beach, Washington, D. C.
Rev. Asa M. Bradley, Kingston, N. H.
Rev. Leroy W. Coons, Boston, Mass.
Rev. Jennie Lois Ellis, Philadelphia, Pa.
Rev. Roger F. Etz, Boston, Mass.
Rev. Enno Heyken, New Haven, Conn.
Rev. Stanley Manning, Augusta, Me.
Rev. Harold Marshall, Boston, Mass.
Rev. F. E. Reissig, Rochester, N. Y.
Rev. Arthur M. Soule, Harrisville, R. I.
Thornby D. Tinney, Chicago, Ill.
Mrs. Irving L. Walker, Coldwater, N. Y.
David R. Williams, Rochester, N. Y.

Corresponding Members at the Quadrennial Meeting Representing Affiliated, Cooperating and Consultative Bodies

Home Missions Council

Rev. W. R. King, New York City.
Rev. E. D. Kohlstedt, Philadelphia, Pa.
Rev. Charles L. White, New York City.

Council of Women for Home Missions

Mrs. John Ferguson, New York City.
Miss Edith Lowry, New York City.
Mrs. D. E. Waid, New York City.
Mrs. May Leonard Woodruff, Ocean Grove, N. J.

American Bible Society

Rev. G. Carleton Lacy, New York City.
Mr. John T. Manson, New Haven, Conn.
Rev. Eric M. North, New York City.

National Council Young Men's Christian Associations

Mr. R. L. Ewing, New York City.
Mr. George G. Ford, Rochester, N. Y.
Mr. H. P. Lansdale, Rochester, N. Y.
Rev. David G. Latshaw, New York City.
Mr. John Tichenor, New York City.
Mr. S. Wirt Wiley, New York City.

National Board Young Women's Christian Associations

Miss Lucy Carner, New York City.
Miss Anna V. Rice, New York City.
Miss Mary Sims, New York City.

Council of Church Boards of Education

Dr. Robert L. Kelly, New York City.
Dr. Harold McAfee Robinson, Philadelphia, Pa.

International Council Religious Education

Dr. Hugh S. Magill, Chicago, Ill.

Committee of Reference and Counsel of the Foreign Missions Conference of North America

Rev. James H. Franklin, New York City.
Mr. Leslie B. Moss, New York City.
Dr. Robert E. Speer, New York City.
Rev. A. L. Warnshuis, New York City.

Federation of Woman's Boards of Foreign Missions

Mrs. M. Wesley Angle, Rochester, N. Y.
Miss Ella D. MacLaurin, New York City.
Mrs. Helen B. Montgomery, Rochester, N. Y.
Miss Nellie G. Prescott, Rochester, N. Y.
Mrs. Edward Allen Stebbins, Rochester, N. Y.
Mrs. Irving L. Walker, Coldwater, N. Y.

Committee on Cooperation in Latin America

Rev. S. Guy Inman, New York City.

Student Volunteer Movement

Rev. Jesse R. Wilson, New York City.

United Lutheran Church

Rev. Charles W. Leitzell, Albany, N. Y.
Rev. Herman Brezing, Niagara Falls, N. Y.
Rev. Samuel G. Trexler, New York City.

Messengers from Churches of Other Lands

United Church in Canada

Rev. W. T. Gunn, Toronto, Canada.
Rev. Robert Laird, Toronto, Canada.
Rev. T. Albert Moore, Toronto, Canada.

Presbyterian Church in Canada

Rev. W. M. Rochester, Toronto, Canada.

Committee on Cooperation in Brazil

Rev. Wesley M. Carr, Juiz di Fora, Brazil.
Rev. S. Guy Inman, New York City.
Rev. Samuel Rizzo, New York City.

Committee on Cooperation in Chile

Rev. Irven Paul, New York City.

Evangelical Union of Porto Rico

Dr. P. W. Drury, Ponce, Porto Rico.

French Protestant Federation
M. Edouard Theis, Wooster, Ohio.

German Protestant Federation of Churches
Rev. Johannes Steinweg, Berlin, Germany.

Swiss Protestant Federation of Churches
M. Pierre Jaccard, Chailly, Switzerland.

Officers and Secretaries of State and Local Councils of Churches

Rev. Henry Pearce Atkins, Cincinnati, Ohio.
Rev. Robert B. Blyth, Toledo, Ohio.
George E. Burgess, Oswego, N. Y. (Volunteer).
Rev. Ralph S. Cushman, Rochester, N. Y.
Rev. W. L. Darby, Washington, D. C.
Rev. P. W. Drury, Porto Rico.
Rev. Deane Edwards, Bronxville, N. Y. (Volunteer).
Rev. Ernest N. Evans, Indianapolis, Indiana.
Mrs. Louis M. Files, Portland, Maine.
Rev. George L. Ford, Youngstown, Ohio.
Rev. Frederick M. Gordon, Brooklyn, N. Y.
Rev. George H. Ingram, Trenton, N. J.
Rev. B. F. Lamb, Columbus, Ohio.
Rev. Ralph C. McAfee, Detroit, Michigan.
Rev. Kenneth MacArthur, Boston, Mass.
Rev. Stanley Manning, Augusta, Maine (Volunteer).
Walter R. Mee, Chicago, Ill.
Rev. William B. Millar, New York, N. Y.
Rev. William L. Mudge, Harrisburg, Pa.
Rev. George L. Paine, Boston, Mass.
Rev. E. A. E. Palmquist, Philadephia, Pa.
Rev. Orlo J. Price, Rochester, N. Y.
Rev. Ross W. Sanderson, Wichita, Kansas.
John A. Sherley, Springfield, Mass. (Volunteer).
Mrs. C. T. Simonds, Rochester, N. Y.
Rev. W. H. Thompson, Columbus, Ohio.
Rev. Don D. Tullis, Buffalo, N. Y.
Rev. Charles E. Vermilya, Syracuse, N. Y.
Mrs. Irving L. Walker, Rochester, N. Y.
Rev. Fred Herman Wilkens, Rochester, N. Y.
Rev. Holmes Whitmore, Milwaukee, Wisc. (Representing the Milwaukee Council of Churches).

Secretaries and Staff of the Federal Council of Churches

Rev. Charles S. Macfarland
Rev. Samuel McCrea Cavert
Rev. John Milton Moore
Rev. Sidney L. Gulick
Rev. Worth M. Tippy
Rev. Charles L. Goodell
Rev. F. Ernest Johnson
Rev. B. S. Winchester
Dr. George E. Haynes
Dr. Benson Y. Landis
Rev. Walter W. Van Kirk
Rev. James Myers
Rev. Everett R. Clinchy
Rev. Charles Stelzle
Rev. W. L. Darby
Rev. Perry J. Rice
Mrs. Jeannette W. Emrich
Miss Caroline W. Chase
Miss Katherine Gardner
Miss F. Aurill Bishop
Miss Aenid A. Sanborn
Miss Helen G. Yergin
Miss Frieda Briesemeister
Miss Alice L. Browne
Mr. Clarence H. King

NECROLOGY

1925

Rev. Russell Cecil: (Presbyterian Church in the United States); member of the Federal Council from its early beginning; member of the Executive Committee.

Rev. A. B. Philputt: (Disciples of Christ); member of the Federal Council.

Hon. Mahlon Pitney: (Presbyterian Church in the U. S. A.); alternate member of the Federal Council, 1921.

Rev. Rufus W. Miller: (Reformed Church in the United States); member of the Federal Council from its inception; member of a number of Commissions; member of the Administrative Committee.

Rev. Robert Hunter: (Presbyterian Church in the U. S. A.); alternate member of the Federal Council.

Rev. Samuel Zane Batten: (Baptist); member of the Social Service Commission; member of the General Committee on Army and Navy Chaplains; member of the Department of Research and Education.

Hon. William Jennings Bryan: (Presbyterian Church in the U. S. A.).

Rev. Ame Vennema: (Reformed Church in America); member Federal Council and alternate member of the Executive Committee.

Bishop William A. Quayle: (Methodist Episcopal Church); member of the Federal Council.

Rev. Joseph D. Wilson: (Reformed Episcopal Church); member Federal Council in its early beginnings; member of the Executive Committee; member Commission on Christian Education; Vice-President of the Federal Council, 1916.

1926

Rev. John Y. Aitchison: (Baptist) formerly member of the Federal Council and member of the Commission on Relations with France and Belgium.

Bishop George L. Blackwell: (African Methodist Episcopal Zion) member of the Federal Council.

Rev. Tom Brierley: (Primitive Methodist) alternate member of the Federal Council.

Mr. Charles S. Crosman: (Society of Friends) Vice-Chairman of the Administrative Committee.

Mr. William T. Demarest: (Reformed Church in America) formerly member of the Commission on Relations with France and Belgium.

Mr. H. D. W. English: (Protestant Episcopal) member of the Federal Council.

Rev. D. D. Forsyth: (Methodist Episcopal) member of the Federal Council and of the Committee on Religious Work on the Canal Zone.

President William H. Guyer: (Church of God, General Eldership) Vice-President and member of the Federal Council.

L. O. Miller: (United Brethren) member of the Federal Council.

Rev. Carey E. Morgan: (Disciples of Christ) alternate member of the Federal Council.

Rev. J. M. Phillipi: (United Brethren) formerly member of the Federal Council.

Mr. R. E. Reeves: (Methodist Episcopal) member of the Commission on Evangelism.

Hon. Henry Wade Rogers: (Methodist Episcopal) formerly member of the Commission on International Justice and Goodwill.

Mr. Edward Sargent: (Protestant Episcopal) member of the Commission on Christian Education.

Rev. H. F. Shupe: (United Brethren) alternate member of the Executive Committee.

Rev. N. L. Smith: (Colored Methodist Episcopal) alternate member of the Executive Committee.

Rev. E. B. Topp: (National Baptist) alternate member of the Executive Committee.

Rev. D. A. Souders: (Reformed in the U. S.) formerly member of the Commission on Relations with Religious Bodies in Europe.

Rev. A. V. Wittmeyer: (Protestant Episcopal) member of the Commission on Relations with Religious Bodies in Europe.

1927

Mr. Charles H. Baker: (Congregational) Committee on Religious Work on the Canal Zone.

Rev. M. L. Carlisle: (Methodist Episcopal, South) Federal Council Member.

Rev. Francis E. Clark: (Congregational) Commission on Relations with Religious Bodies in Europe.

Rev. W. C. Hallwachs: (Evangelical Church) General Committee on Army and Navy Chaplains.

Bishop E. R. Hendrix: (Methodist Episcopal, South) First President of the Federal Council, Executive Committee Ex-Officio, Administrative Committee.

Bishop William L. Lee: (African Methodist Episcopal Zion Church) Administrative Committee.

Dr. Charles H. Levermore: (Congregational) formerly Commission on International Justice and Goodwill.

Rt. Rev. Edwin S. Lines: (Protestant Episcopal) formerly Commission on the Church and Social Service, International Justice and Goodwill, Board of Finance.

Rev. Thomas J. Mason: (Reformed Episcopal) Federal Council Member.

Rt. Rev. C. L. Moench: (Moravian) Presiding Bishop of the Moravian Church, Federal Council Member, Vice-President.

Rev. J. B. Remensnyder: (Lutheran) formerly Commissions on International Justice and Goodwill and Councils of Churches.

Rev. Charles F. Rice: (Methodist Episcopal) Federal Council Member, Committee on Mercy and Relief.

Bishop I. N. Ross: (African Methodist Episcopal Church) Federal Council Member.

Rev. Arthur C. Ryan: (Congregational) Committee on Relations with Eastern Churches.

Rev. Charles Scanlon: (Presbyterian) Commissions on International Justice and Goodwill and Church and Social Service.

Rev. Thomas H. Stacy: (Free Baptist) Executive Committee Alternate, Federal Council Member.

Hon. Wayne B. Wheeler: (Congregational) formerly Federal Council Member and Member of Commission on Temperance.

Rev. B. R. Wiener: (Evangelical Church) Commission on Evangelism.

Rev. Cornelius Woelfkin: (Baptist) formerly Commission on Councils of Churches.

1928

Mrs. S. J. Bens: Research and Education.
Mr. John R. Cary: (Friends) Federal Council Member.
Rev. William E. Chalmers: (Baptist) formerly Christian Education, Administrative Committee Alternate, Federal Council Member.
Rev. W. Y. Chapman: (Presbyterian) formerly Federal Council Member.
Rev. C. E. Cobbey: (Disciples of Christ) Federal Council Alternate.
Rev. A. E. Craig: (Methodist Episcopal) Federal Council Member.
Miss Mabel Cratty: (Methodist Episcopal) Administrative Committee.
Bishop J. Edward Dickey: (Methodist Episcopal, South) Federal Council Member.
Mr. W. O. Frohock: (Protestant Episcopal) Federal Council Alternate.
Rev. F. M. Goodchild: (Baptist) Commission on Evangelism.
Rt. Rev. William Alexander Guerry: (Protestant Episcopal) formerly Federal Council Member.
Rev. C. G. Haas: (Evangelical Synod) Commission on Religious Bodies in Europe.
Rev. William I. Haven: (Methodist Episcopal) Administrative Committee, Executive Committee, Federal Council Member, Commission on Religious Bodies in Europe, Commission on International Justice and Goodwill, Committee on the Orient, Committee on Relations with Eastern Churches, Committee on Women's Work in the Church.
Rev. Elijah Humphries: (Primitive Methodist) Vice-President, Federal Council Member, Executive Committee.
Rev. Alva M. Kerr: (Christian) Commission on International Justice and Goodwill.
President Warren H. Landon: (Presbyterian) Federal Council Alternate.
Rev. H.D'B. Mulford: (Reformed Church in America) Federal Council Alternate.
Mrs. Gordon Norrie: Research and Education.
Judge E. B. Perry: (Congregationalist) Federal Council Member.
Rev. J. U. Schneider: (Evangelical Synod) Federal Council Member.
Rev. F. S. Shuler: (Methodist Episcopal, South) Federal Council Member.
Mr. T. S. Southgate: (Methodist Episcopal, South) formerly Executive Committee, Committee on Mercy and Relief.
Mr. Edmund Stanley: (Friends) formerly Federal Council Member.
Rev. Z. T. Sweeney: (Disciples of Christ) Federal Council Alternate.
Rt. Rev. Ethelbert Talbot: (Protestant Episcopal) Federal Council Member, Commission on Evangelism.
Rev. W. H. Washinger: (United Brethren) Federal Council Member.
Bishop W. M. Weekley: (United Brethren) formerly Federal Council Member, Vice-President, Commission on International Justice and Goodwill.
Bishop Luther B. Wilson: (Methodist Episcopal) Vice-President, Administrative Committee, Army and Navy Chaplains, Federal Council Member, Committee on Goodwill between Jews and Christians, Commission on International Justice and Goodwill.

REPORT OF THE TREASURER

1928

INCOME

BALANCES ON HAND DECEMBER 31, 1927			
Commission on International Justice and Goodwill			$15,555.52
Extension of State and Local Cooperation			256.62
Commission on the Church and Social Service (Comm. on Marriage and Home)			214.56
Commission on Relations with Religious Bodies in Europe			2,199.89
Commission on Evangelism and Life Service for Free Distribution of Gospels			26.93
			$18,253.52
Committee on Relations with Eastern Churches.....Deficit			163.19
Total			$18,090.33
DENOMINATIONAL APPORTIONMENTS AND CHURCH CONTRIBUTIONS		$74,738.52	
Denominational and Church contributions for Special Departments:			
Washington Office	$925.00		
Western Office	253.95		
Commission on Evangelism and Life Service	1,220.85		
Commission on the Church and Social Service	107.50		
Commission on the Church and Race Relations	2,442.82		
Department of Research and Education	2,925.92		
Commission on International Justice and Goodwill	484.34		
Committee on Goodwill between Jews and Christians	39.35		
Committee on Relations with Eastern Churches	530.00		
Commission on Relations with Religious Bodies in Europe	5,616.67		
		14,546.40	
Total from Denominations and Churches			$89,284.92
COOPERATING AND CONTRIBUTING ORGANIZATIONS:			
Twentieth Century Fund for General Purposes		$5,000.00	
Altman Foundation for General Purposes		5,000.00	
Evangelical Alliance for the Commission on Evangelism and Life Service		300.00	
American Social Hygiene Association for the Commission on Christian Education		2,850.00	
Universalist General Convention for the Commission on the Church and Social Service		1,000.00	
Russell Sage Foundation for the Commission on the Church and Race Relations		5,000.00	

B'nai B'rith for the Committee on Goodwill between Jews and Christians	$2,000.00	
National Board of the Y.W.C.A. for the Department of Research and Education	100.00	
National Board of the Y.W.C.A. for the Commission on Relations with Religious Bodies in Europe	300.00	
National Board of the Y.W.C.A. for the Committee on Relations with Eastern Churches	100.00	
American Bible Society for the Committee on Relations with Eastern Churches	250.00	
American Bible Society for the Commission on Relations with Religious Bodies in Europe	150.00	
Total from Cooperating and Contributing Bodies		$22,050.00
Contributions for the Committee on World Friendship Among Children		$58,720.83
Contributions from Individuals for All Departments		224,343.08
Contributions Designated for the Commission on the Church and Social Service, Committee on Marriage and Home		54.50
Contributions Designated for the Commission on Evangelism and Life Service for Free Distribution of Gospels		100.00
Contributions Designated for the Department of Research and Education for Special Research Study		218.00
Literature, Information Service and Publicity Service		8,836.31
General Services for Secretaries and Departments		4,352.22
Contributions for the Committee on Financial and Fiduciary Matters		540.20
Income from Securities and Interest on Bank Balances		1,435.13
Total Income		$409,935.19
Total Income and Balances		$428,025.52
Less: Balances of the following Departments:		
Commission on International Justice and Goodwill	$6,287.16	
Committee on World Friendship among Children	4,328.77	
Commission on Relations with Religious Bodies in Europe	881.51	
Committee on Relations with Eastern Churches	115.91	
Commission on Evangelism and Life Service for Free Distribution of Gospels	117.64	
Commission on the Church and Race Relations	500.00	
Washington Office	721.28	
	$12,952.27	
Commission on the Church and Social Service for the Committee on Marriage and Home....deficit	19.79	12,932.48
		$415,093.04
December 31, 1928, Net General Surplus for 1928		7,877.03
		$407,216.01

EXPENSES

General Expenses		
Administration: Secretarial Staff	$18,500.00	
Office Staff—Clerical Service	12,798.24	
Office Expenses: Property, Stationery, Printing, Postage, etc.	8,275.00	
Telephone, Telegraph, Cable	2,119.94	
Travel and Expense of Meetings	7,809.45	
Publication and Library	5,502.99	
Incidentals, Interest and Contingent Fund	2,593.25	
Retiring Fund	2,500.00	
Treasurer's Department	10,958.18	
Department of Promotion and Publicity	65,298.87	
Religious Publicity Service	15,926.10	
Extension of State and Local Cooperation	12,184.48	
	$164,466.50	
Less: Apportionment of Expenses to Commissions, etc	8,787.50	
		$155,679.00
Washington Office		
Administration: Clerical Service	$4,802.00	
Office Expense: Rent, Stationery, Postage, etc.	3,637.39	
Printing and Publication	1,228.74	
Travel and Expense of Meetings and Conferences	1,534.82	
	$11,202.95	
Less: Amount received for Cooperative Expense	5,500.00	
		5,702.95
Western Office		
Administration	$2,699.97	
Office Expense	926.84	
Printing and Publication	97.36	
Travel	168.23	
		3,892.40
Commission on Evangelism and Life Service		
Administration	$7,830.46	
Office Expense	1,234.95	
Printing and Publication	1,320.49	
Travel	1,358.64	
Free Distribution of Gospels	9.29	
		11,753.83
Commission on Christian Education		
Administration	$6,918.88	
Office Expense	1,338.25	
Printing and Publication	311.57	
Travel	732.44	
		9,301.14
Commission on the Church and Social Service		
Administration: Secretarial Staff	$17,569.43	
Office Expense	1,872.51	
Printing and Publication	1,461.83	
Travel	2,173.88	
Special Promotion	375.00	
Committee on Marriage and Home	288.85	
		23,741.50

Commission on International Justice and Goodwill

Administration: Secretarial Staff		$17,500.00	
Office Expense, Stenographers, etc.		13,553.90	
Printing and Publicity		7,756.96	
Department of Promotion, Treasurer's Department, Information Service and Other Cooperative Expenses		10,500.00	
Travel, Conferences and Meetings		11,575.95	
Cooperation with International Commissions and Conferences		3,600.00	
Committee on World Friendship among Children		56,862.10	
		$121,348.91	

Committee on Goodwill Between Jews and Christians

Administration	$3,914.43		
Office Expense	931.49		
Printing and Publication	197.72		
Travel	831.59		
		5,875.23	
			$127,224.14

Commission on the Church and Race Relations

Administration	$11,064.00	
Office Expense	1,410.58	
Printing and Publication	939.25	
Travel	1,564.80	
		14,978.63

Department of Research and Education

Administration	$11,750.00	
Research and Investigation Staff	16,569.79	
Office Expense	4,016.86	
Printing and Publication	10,004.17	
Travel and Expense of Meetings	1,927.38	
Special Research Study	218.00	
		44,486.20

Committee on Financial and Fiduciary Matters

Administration	$1,050.00	
Office Expense	569.67	
Printing and Publication	497.49	
Expense of Meetings	88.11	
		2,205.27

Commission on Relations with Religious Bodies in Europe

Administration in Europe	$4,850.00	
Geneva Office Expense: Clerical, Rent, Travel, Stationery, etc,	3,000.00	
Office Expense	907.66	
Printing and Publication	142.10	
Travel and Expense of Meetings	535.29	
	$9,435.05	
Less: Amount received for Cooperative Expense	1,800.00	
		7,635.05

Committee on Relations with Eastern Churches

Administration in Near East	$1,405.00	
Office Expense	242.44	
Printing and Publication	80.91	
Travel	587.55	
Scholarship Fund	100.00	
	$2,415.90	
Less: Amount received for Cooperative Expense	1,800.00	
		$615.90
Total Expense		$407,216.01

Department of Printing and Publication (United Process Co.)

Receipts for service 1928		$80,733.40	
Wages	$30,676.63		
Postage	30,519.94		
Office Expense	8,472.79		
Outside Service	9,058.66		
	$78,728.02		
Balance credited to Printing and Publication, Central Office	2,005.38		
	$80,733.40	$80,733.40	

SEPARATE FUNDS FOR SPECIAL CAUSES

The following funds for the purposes named have been cared for by the Treasurer of the Council.

Committee on Religious Work on the Canal Zone

RECEIVED

Balance on hand December 31, 1927	$138.79	
Contributions from Individuals	1,318.00	
Contributions from Churches	510.80	
Interest on Bank Balance	.22	
		$1,967.81

PAID

Office Expense and Supplies	$240.72	
Printing and Publication	130.84	
Travel	80.00	
Church of Cristobal	200.00	
Payments on Account of Temporary Loan	900.00	
Interest on Loan	113.94	
Total	$1,665.50	
Balance on hand December 31, 1928	302.31	
		$1,967.81

Central Bureau for the Relief of the Evangelical Churches of Europe

RECEIVED

Balance due Central Bureau, December 31, 1927	$5,906.82	
From Denominations, Church and Individuals	60,314.44	
		$66,221.26

PAID

To the Central Bureau	$63,878.98	
Balance on hand December 31, 1928	2,342.28	
		$66,221.26

Commission on International Justice and Goodwill

The National Study Conference on the Church and World Peace. . . .

Balance on hand December 31, 1927	$108.44	
Disbursements	108.44	

Commission on the Church and Race Relations

HARMON FUND

Receipts		$1,581.65
Deficit December 31, 1927	$18.47	
Disbursements	1,593.51	
	$1,611.98	
Less: Due the Federal Council	30.33	
		$1,581.65

Commission on the Church and Race Relations

HARLEM INTERRACIAL FUND

Balance on hand December 31, 1927	$45.64	
Receipts	677.47	
		$723.11
Disbursements	$677.60	
Balance December 31, 1928	45.51	
		$723.11

Committee on Financial and Fiduciary Matters

Balance on hand December 31, 1927	$318.90
Balance on hand December 31, 1928	318.90

BALANCE SHEET AS AT DECEMBER 31, 1929.

ASSETS

Cash in banks and on hand		$14,698.85	
Accounts Receivable:			
Miscellaneous, for services rendered by the department of printing and publication and sundry items	$1,686.05		
Advances for account of:			
Committee on Marriage and Home	19.79		
Harmon Foundation	30.33		
		$1,736.17	
Loans Receivable:			
Advance to International Christian Social Institute		1,500.00	
Securities:			
As per itemized list		64,253.00	
Equipment: department of printing and publication	$3,250.00		
Less: Allowance for depreciation	975.00		
		2,275.00	
Inventory of supplies, department of printing and publication		1,450.72	
			$85,913.74

LIABILITIES

Unexpended balances in separate funds for special causes as follows:			
Committee on Religious Work on the Canal Zone		$302.31	
Committee on Financial and Fiduciary Matters, Conference Fund		318.90	
Commission on the Church and Race Relations, Harlem Interracial Fund		45.51	
Commission on Evangelism and Life Service, Free distribution of Gospels		117.64	
			$784.36
Unexpended balance in Federal Council Departments:			
Commission on International Justice and Goodwill	$6,287.16		
Committee on World Friendship among Children	4,328.77		
		$10,615.93	
Committee on Relations with Eastern Chuches		115.91	
Commission on Relations with Religious Bodies in Europe		881.51	
Commission on the Church and Race Relations		500.00	
Washington Office		721.28	
			12,834.63
Surplus arising from valuation of department of printing and publication equipment		$3,250.00	
Less, General Fund Deficit, December 31, 1927		3,085.28	
		$164.72	
Surplus arising from the valuation of securities		64,253.00	
Surplus for year, per statement of income and expense		7,877.03	
			72,294.75
			$85,913.74

Detail of Securities Held by the Treasurer at December 31, 1928

Stated at nominal value:

$500 Commodore Hotel, Miami, Fla. 7½% bond due March 13, 1931	$ 1.00
$500 Franklin Arms Hotel, Fort Myers, Fla. 8% bond due April 15, 1928	1.00
$500 Investment Loan Fund Certificate, 5%, Rollins College, Winter Park, Fla.	1.00

STATED AT PAR OR FACE VALUE:

$5,000 Participation guaranteed mortgage, 5% (Lawyers Mortgage Company) due December 1, 1929. Gift of Mary D. Skeel	5,000.00
$10,100 Participation guaranteed mortgage, 5½% (Union Guarantee and Mortgage Company) due November 1, 1931	10,100.00
$500 Participation guaranteed mortgage, 5½% (Union Guarantee and Mortgage Company) due April 15, 1931	500.00
$300 Participation guaranteed mortgage, 5½% (Union Guarantee and Mortgage Company) due November 1, 1932, amount of legacy received from the Estate of Laura De Merritte	300.00
$5,000 Certificate of Deposit (Manufacturers Trust Company) amount of legacy received from the Estate of Edward H. Haskell	5,000.00
$43,350 Certificate of Deposit (Manufacturers Trust Company) amount of legacy received from the Estate of Henry S. Chapman	43,350.00
	$64,253.00

Respectfully submitted,

FRANK H. MANN,
Treasurer.

AUDITORS' CERTIFICATE

We have examined the accounts of the Federal Council of the Churches of Christ in America for the year ended December 31, 1928, and we certify that, in our opinion, the annexed balance sheet sets forth correctly the financial position as at that date. We further certify that the cash receipts recorded in the books have been properly accounted for, that the expenditures shown by said books were supported by paid checks and other documentary evidence of validity, and that the appended statements, in our opinion, correctly set forth the financial transactions of the Council for the year 1928.

LYBRAND, ROSS BROS. AND MONTGOMERY,
Accountants and Auditors.

New York, April 8, 1929.

REPORT OF THE EXECUTIVE COMMITTEE OF THE BOARD OF FINANCE

The Committee presents herewith the report of the Treasurer for the year 1928, together with informational material.

During the year the Federal Council has secured a considerable number of new friends for its support, resulting in an unusually gratifying report.

The Annual Budget is gradually increasing as the constituent denominations are constantly enlarging their sphere of cooperative service, bringing enlarged obligations to the Council.

The Committee has estimated that judging by the increase in these demands during the past few years, it will be wise to assume the necessity for an increase of about $50,000.00 per year during the next five years.

In presenting the budget for 1929 however, the Committee has based it upon the best estimates that can be made as to reasonably assured receipts.

Provision is made for increase in the budgets of several departments for increased service, which may be approved by the Administrative Committee, but this is subject to corresponding increases in receipts.

It will be noted that all bequests and similar special gifts have been kept intact and invested as a reserve fund, the income of which only is used for current expenses.

The Committee recognizes the Twentieth Anniversary of the Council by presenting a general report indicating the receipts year by year over the twenty year period. These figures appear to the Committee as indicating both a remarkable growth in the cooperative service rendered by the Council and the confidence in this work manifested by the denominational bodies and a constantly increasing number of Christian men and women.

Attention should also be called to the fact that largely due to the exigencies of the war, the Council has been the means of securing large funds for war and famine relief and especially for the depleted churches of Europe.

COMPARATIVE TABLE OF RECEIPTS AND BALANCES FOR TWENTY YEARS, 1909-1928

	Total Receipts	*From Denominations and Churches*	*From Other Sources*
1909	$ 13,815.39	$ 9,585.89	$ 4,229.50
1910	14,342.71	11,470.85	2,871.86
1911	18,938.82	12,828.58	6,110.24
1912	36,416.65	15,917.21	20,499.44
1913	32,480.64	12,180.12	20,300.52
1914	64,092.22	12,814.90	51,277.32
1915	81,145.68	12,991.39	68,154.29
1916	89,498.47	13,202.40	76,296.07
1917	168,107.67	14,865.50	153,242.17
1918	303,149.54	13,982.96	289,166.58
1919	307,693.01	12,980.36	294,712.65
1920	262,540.85	26,631.06	235,909.79
1921	284,482.80	59,198.84	225,283.96
1922	236,295.57	71,492.35	164,803.22
1923	269,033.55	82,279.74	186,753.81
1924	275,902.57	86,109.01	189,793.56
1925	330,013.10	91,013.39	238,999.71
1926	346,022.90	91,498.70	254,524.20
1927	329,388.15	97,369.87	232,018.28
1928	425,624.15	89,284.92	336,339.23

During the period from 1914 to 1928 the Council raised in addition, War Relief Funds amounting to several million dollars, all of which has been duly recorded in the annual and quadrennial reports.

Also in additon to its regular budget, the Council has secured and cared for the funds for commissions for special observances for work in the Canal Zone and other similar enterprises amounting to several hundred thousand dollars, duly recorded.

Meanwhile also, the Council has participated several times in famine relief and has cordially supported similar movements in which it has served as a cooperating body, including the American Red Cross, Near East Relief and the American Relief Administration under Mr. Hoover.

Due record should also be made of the following funds which were carried by the Treasurer's Office but which had their own special treasurer.

NATIONAL ORATORICAL CONTEST ON OUTLAW TREATIES

Receipts		$2,423.40
Disbursements	$2,404.58	
Balance December 31, 1928	18.82	
		$2,423.40

SPECIAL CHAPLAIN FUND

Discretional Funds amounting to $5,352.38 were supplied to the Chaplains of the Army and Navy by the constituent bodies of the General Committee on Army and Navy Chaplains but were paid directly by these bodies.

BUDGET FOR 1929

General Expenses

(As recommended by the Executive Committee of the Board of Finance.)

Central Office	$ 63,747.50
Treasurer's Office	11,100.00
Promotion Department	63,588.00
Religious Publicity Service	13,750.00
	$152,185.50
Extension of State and Local Cooperation	12,500.00
	$164,685.50
Commission on Evangelism and Life Service	11,899.00
Commission on Christian Education	8,013.96
Commission on the Church and Social Service	23,750.00
Commission on the Church and Race Relations	19,237.00
Commission on International Justice and Goodwill	56,585.00
Committee on Goodwill between Jews and Christians	7,750.00*
Department of Research and Education	47,959.04
Committee on Financial and Fiduciary Matters	2,000.00
Washington Office	5,182.00
Western Office	5,000.00
	$352,061.50
Commission on Relations with Religious Bodies in Europe	6,210.00
Committee on Relations with Eastern Churches	1,500.00
Cooperation with Continuation Committee on Life and Work	5,000.00
	$364,771.50

* The Committee on Goodwill between Jews and Christians is authorized to increase its budget as funds are secured, in consultation with the Executive Committee of the Board of Finance. The sum of $7,750 here authorized is the amount of receipts considered as assured at the beginning of the year.

Respectfully submitted,

ORRIN R. JUDD, *Chairman*
JOHN M. GLENN
LANDRETH H. KING,
FRANK H. MANN

APPENDICES

I

ACT OF INCORPORATION

Chapter 131

LAWS OF NEW YORK

AN ACT incorporating the Federal Council of the Churches of Christ in America.

Became a law April 12, 1924, with the approval of the Governor. Passed, three-fifths being present.

The People of the State of New York, represented in Senate and Assembly, do enact as follows:

SECTION 1. All such persons as are now or hereafter may become members of the Federal Council of the Churches of Christ in America, formed in the city of Philadelphia in the year one thousand nine hundred and eight, or of the Federal Council of the Churches of Christ in America incorporated under the laws of the District of Columbia in the year one thousand nine hundred and fifteen, are hereby constituted a body corporate with the name "The Federal Council of the Churches of Christ in America."

SECTION 2. The objects of said corporation shall be, to promote the spirit of fellowship, service and cooperation among the Churches of Christ in America, to secure larger efficiency in their work, to endeavor to prevent their duplication of effort and expenditure and to increase their influence by united action in every department of their operations, at home and abroad.

SECTION 3. The said corporation, at any time it shall determine so to do, may elect or appoint such officers, and may adopt such by-laws or regulations in relation to its organization, to the management, disposition and sale of its real or personal property, to the duties and powers of its officers, and to the management and conduct of its corporate business and affairs as it shall think proper, provided such by-laws or regulations are not inconsistent with the laws of the United States or of this state.

SECTION 4. The said corporation shall have power to receive, take and hold any property, real or personal, by virtue of any devise, bequest, gift, grant or purchase, either absolutely or in trust, for any of the objects stated in section two, and to make investments of its funds or of the proceeds thereof, subject, however, to the limitations expressed in the laws of this state as to the aggregate amount it may hold of such property, and subject also in respect to bequests from persons residing in the state of New York, to the provisions of section seventeen of chapter eighteen of the laws of nineteen hundred and nine known as the decedent estate law. And the said corporation shall be competent also to act as trustee in respect to any devise, bequest or gift pertaining

to any of said objects, and any such trust may continue for such time as may be necessary to accomplish the purposes for which it may be created.

SECTION 5. Meetings of the said corporation may be held at such place or places within the United States and at such time or times as the corporation may from time to time determine.

SECTION 6. Such corporation shall have all the powers conferred on corporations by the general corporation law and the membership corporation law, which are not inconsistent with the provision of this act.

SECTION 7. Robert E. Speer, Howard B. Grose, Charles S. Macfarland, Alfred R. Kimball, Samuel McCrea Cavert and Landreth H. King, or a majority of them, are hereby authorized to call the meeting for the organization of the corporation hereby created at such time and place and on such notice as to them or to the majority of them may seem proper, and at such meeting twenty-five shall constitute a quorum for the transaction of business.

SECTION 8. This act shall take effect immediately.

STATE OF NEW YORK,
Office of the Secretary of State, } ss.:

I have compared the preceding with the original law on file in this office, and do hereby certify that the same is a correct transcript therefrom and of the whole of said original law.

JAMES A. HAMILTON,
Secretary of State.

CONSTITUTION

(Plan of Federation Recommended by The Interchurch Conference of 1905, Adopted by the National Assemblies of Constituent Bodies, 1906-1908, Ratified by the Council at Philadelphia, December 2-8, 1908, Amended at Chicago, December 4-9, 1912, and at St. Louis, December 6-11, 1916; adopted on December 4, 1924, by the Council as incorporated by special act of the Legislature of the State of New York.)

PREAMBLE

Whereas, In the providence of God, the time has come when it seems fitting more fully to manifest the essential oneness of the Christian churches of America in Jesus Christ as their divine Lord and Saviour, and to promote the spirit of fellowship, service, and cooperation among them, the delegates to the Interchurch Conference on Federation assembled in New York City, do hereby recommend the following Plan of Federation to the Christian bodies represented in this Conference for their approval:

PLAN OF FEDERATION

1. For the prosecution of work that can be better done in union than in separation a Council is hereby established whose name shall be the Federal Council of the Churches of Christ in America.

2. The following Christian bodies shall be entitled to representation in this Federal Council on their approval of the purpose and plan of the organization: (List of constituent bodies.)

3. The object of this Federal Council shall be:

I. To express the fellowship and catholic unity of the Christian Church.

II. To bring the Christian bodies of America into united service for Christ and the world.

III. To encourage devotional fellowship and mutual counsel concerning the spiritual life and religious activities of the churches.

IV. To secure a larger combined influence for the churches of Christ in all matters affecting the moral and social condition of the people, so as to promote the application of the law of Christ in every relation of human life.

V. To assist in the organization of local branches of the Federal Council to promote its aims in their communities.

4. This Federal Council shall have no authority over the constituent bodies adhering to it; but its province shall be limited to the expression of its counsel and the recommending of a course of action in matters of common interest to the churches, local councils, and individual Christians.

It has no authority to draw up a common creed or form of government or of worship, or in any way to limit the full autonomy of the Christian bodies adhering to it.

5. Members of this Federal Council shall be appointed as follows:

Each of the Christian bodies adhering to this Federal Council shall be entitled to four members, and shall be further entitled to one member for every 50,000 of its communicants or major fraction thereof. Alternates may be chosen and certified to the Council in the same manner and to the same number as members to fill vacancies caused by the death, resignation, or permanent disqualification of members. Such alternates may also attend sessions of the Council in the absence of members and exercise all powers of members as temporary substitutes during such absence.

6. Any action to be taken by this Federal Council shall be by the general vote of its members. But in case one-third of the members present and voting request it, the vote shall be by the bodies represented, the members of each body voting separately; and action shall require the vote, not only of a majority of the members voting, but also of the bodies represented.

7. Other Christian bodies may be admitted into membership of this Federal Council on their request if approved by a vote of two-thirds of the members voting at a session of this Council, and of two-thirds of the bodies represented, the representatives of each body voting separately.

8. The Federal Council shall meet once in every four years and the term of service of the members or their alternates shall be four years or until their successors shall be appointed. Special meetings may be called by the Executive Committee.

9. Section *a*. The officers of this Federal Council shall be a President, one Vice-President from each of its constituent bodies, a Recording Secretary, a Treasurer, and an Executive Committee, who shall perform the duties usually assigned to such officers. Vacancies among the Vice-Presidents or in the Executive Committee may be filled by the Executive Committee on nomination by the representatives on the Executive Committee of the constituent body in which the vacancy may occur.

Section *b*. The General Secretary and other secretaries of the Council, except the Recording Secretary, shall be chosen by the Executive Committee, which shall have authority to fix their duties and their salaries, and they shall aid in organizing and assisting local Councils and shall represent the Federal Council in its work under the direction of the Executive Committee.

SECTION *c*. The Executive Committee shall consist of two representatives from each of the constituent bodies, preferably one minister and one layman, and one additional representative for every 500,000 of its communicants or major fraction thereof, who may be either a minister or layman together with the President, all ex-Presidents, the Recording Secretary, and the Treasurer. The Executive Committee shall have authority to attend to all business of the Federal Council in the intervals of its meetings and to fill all vacancies, except that it shall not have power to make any amendments to the Constitution or to the By-laws. It shall meet for organization at the call of the President of the Council immediately upon the adjournment of the Federal Council, and shall have power to elect its own officers.

SECTION *d*. All officers shall be chosen at the quadrennial meetings of the Council and shall hold their offices until their successors take office.

SECTION *e*. The President, the Recording Secretary, and the Treasurer shall be elected by the Federal Council on nomination by the Executive Committee, but nominations may be made from the floor of the Council by any member at the time of the election.

SECTION *f*. The Vice-Presidents and members of the Executive Committee and their alternates shall be elected by the Council upon nomination by the representatives in attendance of each of their respective constituent bodies.

10. The expenses of the Federal Council shall be provided for by the several constituent bodies.

11. This Plan of Federation may be altered or amended by a majority vote of the members, followed by a majority vote of the representatives of the several constituent bodies. each voting separately. Amendments to this plan shall be reported officially to the several constituent churches.

BY-LAWS

(Adopted at the meeting of the Federal Council (incorporated) at Atlanta, Ga., December 4, 1924.)

ARTICLE I. ENROLLMENT

The Recording Secretary and the Secretary, or Secretaries for administrative service, or a Committee, to whom this duty may be assigned by the Executive Committee, shall make up the roll of the members in the Council from the certificates of the proper officers of the bodies composing the Council, and no one not thus certified shall be enrolled. The Council shall determine any question arising as to the validity of the certificates.

ARTICLE II. QUORUM

A quorum consists of two or more delegates from each of a majority of the bodies entitled to representation.

ARTICLE III. OFFICERS

SECTION 1. The officers of the Council are a President, one Vice-President representing each of the bodies represented in the Council, a Recording Secretary, a Treasurer and Secretaries for administrative service, and such associates and assistants as the Executive or Administrative Committee may appoint.

SECTION 2. The President, the Vice-Presidents, the Recording Secretary and the Treasurer shall be elected at each regular meeting. The Secretaries for administrative service shall be elected by the Executive Committee, or the Administrative Committee subject to approval of the Executive Committee. Vacancies may be filled by the Administrative Committee until the next meeting of the Executive Committee.

SECTION 3. Presidents and Vice-Presidents are not eligible for immediate re-election.

SECTION 4. (*a*) The President shall preside at meetings of the Council. In case of his absence, or disability, one of the Vice-Presidents, to be designated by the Council, shall serve.

(*b*) The President shall appoint the members of committees and of commissions, unless it is otherwise ordered, after consultation with denominational authorities.

SECTION 5. The Treasurer, the Secretaries and such officers as the Executive Committee may appoint shall be subject to the direction of the Executive Committee.

SECTION 6. The Treasurer shall give such security for the faithful performances of his duties as the Executive Committee may direct.

The Executive Committee, either directly or through the Administrative Committee, shall have power to appoint such other fiscal officers as it may deem advisable and to designate their respective relations and duties and the bond which they shall give.

SECTION 7. Each officer holds office from the time of his election until the next regular meeting, and until his successor is elected, except that the Treasurer holds office until the close of the fiscal year.

SECTION 8. Officers elected by the Council are during their term of office *ex-officio* members of the Council.

ARTICLE IV. ADMINISTRATIVE COMMITTEE

SECTION 1. An Administrative Committee shall be constituted by the Council through the Executive Committee as follows:

"(*a*) Of one delegate of each of the bodies composing the Council and of one additional delegate from each body with a communicant membership of more than 500,000, nominated by the proper authorities of the bodies represented.

"(*b*) Of members at large, not more than fifteen in number, who are themselves members of the bodies composing the Council. Of these, four may be nominated by the Home Missions Council and the Council of Women for Home Missions, four by the Association of Councils of Churches (State and Local) and seven by the Executive Committee, and all such shall be approved for membership by the proper authorities of the respective denominational bodies of which they are members.

"(*c*) Of the Chairmen of Commissions.

"(*d*) Of the President and former Presidents of the Council.

"(*e*) Corresponding members of the Administrative Committee may be nominated, one each, by agencies of organized Christianity which by action of the Executive Committee may become enrolled as in affiliation, cooperation or consultative relations with the Council."

SECTION 2. The functions and powers of the Administrative Committee are:

(*a*) To carry out the policies of the Council and of the Executive Committee.

(*b*) To maintain close relations between the Council and the bodies which comprise it and the other interdenominational agencies representing the Churches and their Boards.

(*c*) To represent the Council between its meetings both by utterance and by action in harmony with the purposes of the Council and of its cooperating organizations.

(*d*) To supervise and direct the activities of Secretaries, Committees, Commissions and other agencies of the Council.

(*e*) To represent, in harmony with the policies of the Council, the common mind of the Churches comprising the Council in friendly relations with the Churches of other lands.

(*f*) To report in writing its doings to the meetings of the Council and of the Executive Committee for review with recommendations relating to further procedure and policy.

SECTION 3. The Administrative Committee shall meet on the second Friday of each month, unless otherwise voted, with provision for special meetings.

ARTICLE V. COMMITTEES

The Council may appoint Committees on Enrollment, on Law, on Business, on Nominations, on Resolutions, and on such other matters as it may from time to time determine.

ARTICLE VI. COMMISSIONS

SECTION 1. The Council, or the Executive Committee, may establish Commissions and Standing Committees to further the general purposes of the Council within specified fields of activity.

SECTION 2. The Commissions and Standing Committees shall be subject to the Administrative Committee and shall report to it and through it to the Executive Committee and to the Council.

ARTICLE VII. MEETINGS

SECTION 1. Regular meetings of the Council shall be held quadrennially on the first Wednesday in December, unless otherwise voted by the Council, Executive Committee or Administrative Committee, at such place and hour as may be determined by the Administrative Committee.

SECTION 2. Special meetings may be called by the Administrative Committee to consider only such matters as may be specified in the notice of the meetings.

SECTION 3. A postpaid notice mailed to a delegate and addressed to his last known place of residence shall constitute a notice of the meeting.

ARTICLE VIII. AMENDMENTS

These By-laws may be amended at a regular meeting of the Council by a two-thirds vote of the members present and voting, provided (1) notice of the proposed amendment shall have been given at a preceding meeting of the Council, or (2) such amendment shall have been recommended by the Executive Committee or by the Administrative Committee.

OFFICERS OF THE FEDERAL COUNCIL, 1928-1932

Former Presidents ..... Dean Shailer Mathews
Rev. Frank Mason North
Dr. Robert E. Speer
Rev. S. Parkes Cadman

President ..... Bishop Francis J. McConnell
Honorary Secretary ..... Rev. Elias B. Sanford
Recording Secretary ..... Rev. Rivington D. Lord
Honorary Treasurer ..... Alfred R. Kimball
Treasurer ..... Frank H. Mann
General Secretary ..... Rev. Charles S. Macfarland
General Secretary ..... Rev. Samuel McCrea Cavert
General Secretary ..... Rev. John Milton Moore
Associate General Secretary ..... Rev. Roy B. Guild
Secretary ..... Miss Caroline W. Chase

Executive Committee, 1928-1932

Chairman ..... Rev. Walter L. Lingle
Vice-Chairmen ..... Rev. W. I. Wishart
Mrs. Orrin R. Judd
Bishop C. H. Phillips
Recording Secretary ..... Rev. Rivington D. Lord

Administrative Committee, 1928-1932

Chairman ..... Dean Luther A. Weigle
Vice-Chairmen ..... Rev. Robert A. Ashworth
Mrs. D. E. Waid
Hon. C. H. Tuttle
Recording Secretary ..... Rev. Rivington D. Lord

Vice-Presidents

Northern Baptist Convention
W. C. Coleman, Wichita, Kans.

National Baptist Convention
Rev. L. K. Williams, 3115 S. Park Avenue, Chicago, Ill.

Free Baptist Churches
Rev. Alfred Williams Anthony, 105 East 22d Street, New York City.

Christian Church
Rev. Frank G. Coffin, C.P.A. Building, Dayton, Ohio.

Churches of God in N. A. (General Eldership)
* Rev. W. H. Guyer, Findlay, Ohio.

Congregational Churches
Rev. Rockwell H. Potter, Center Church House, Hartford, Conn.

Disciples of Christ
Rev. A. E. Cory, Gordon Street Christian Church, Kinston, N. C.

Evangelical Church
Bishop S. P. Spreng, 106 Columbia Avenue, Naperville, Ill.

Evangelical Synod of North America
Rev. John Baltzer, 2013 St. Louis Avenue, St. Louis, Mo.

Friends
Prof. Rufus M. Jones, Haverford College, Haverford, Pa.

* Deceased.

Methodist Episcopal Church
Dr. E. H. Cherrington, Westerville, Ohio.

Methodist Episcopal Church, South
Bishop John M. Moore, 1308 Commerce Street, Dallas, Texas.

African Methodist Episcopal Church
Bishop Reverdy C. Ransom, Oceanport, N. J.

African Methodist Episcopal Zion Church
Bishop L. W. Kyles, 1612 East 14th Street, Winston-Salem, N. C.

Colored Methodist Episcopal Church in America
Bishop C. H. Phillips, 10828 Drexel Avenue, Cleveland, Ohio.

Methodist Protestant Church
Rev. John Calvin Broomfield, 1734 Potomac Avenue, Pittsburgh, Pa.

Primitive Methodist Church
* Rev. Elijah Humphries, 105 Oakland Ave., Methuen, Mass.

Moravian Church
Bishop J. Taylor Hamilton, 1444 Main Street, Bethlehem, Pa.

Presbyterian Church in the U. S. A.
Rev. W. O. Thompson, 55 Woodland Avenue, Columbus, Ohio.

Presbyterian Church in the U. S.
Rev. John M. Wells, Sumter, S. C.
(Rev. David M. Sweets, alternate for Dr. Wells)

Protestant Episcopal Church, National Council of the
* Rt. Rev. C. H. Brent, 237 North Street, Buffalo, N. Y.

Reformed Church in America
Rev. John E. Kuizenga, 4 East 14th Street, Holland, Mich.

Reformed Church in the United States
Rev. Theodore F. Herman, 556 West James Street, Lancaster, Pa.

Reformed Episcopal Church
Rev. Forrest E. Dager, 3618 No. Broad Street, Philadelphia, Pa.

Seventh Day Baptist Churches
President S. O. Bond, Salem College, Salem, W. Va.

United Brethren in Christ
Bishop H. H. Fout, 800 Middle Drive, Woodruff Place, Indianapolis, Ind.

United Presbyterian Church
Rev. D. F. McGill, 317 Home Avenue, Bellevue, Pa.
(Rev. J. Knox Montgomery, alternate for Dr. McGill)

MEMBERS OF THE FEDERAL COUNCIL

Northern Baptist Convention

Prof. William H. Allison.....38 Linnacan Street, Cambridge, Mass.
Mrs. W. S. Abernethy.....4701 Connecticut Ave., Washington. D. C.
Prof. F. L. Anderson.....169 Homer Street, Newton Center, Mass.
Rev. Robert A. Ashworth.....45 Bayley Avenue, Yonkers, N. Y.
Pres. C. A. Barbour.....300 Alexander Street, Rochester, N. Y.
Rev. E. M. A. Bleakney.....125 Marlin Drive E.,
Mt. Lebanon, Pittsburgh, Pa.
Rev. L. C. Barnes.....459 Marlborough Road, Yonkers, N. Y.
Mrs. G. W. Coleman.....201 Wellesley Ave., Wellesley Hills, Mass.
Mrs. H. R. Chamberlin.....2056 Scottwood Ave., Toledo, Ohio

* Deceased.

W. C. Coleman.....207 Belmont Place, Wichita, Kans.
Rev. J. H. Franklin.....276 Fifth Avenue, New York City
A. H. Gordon .....23 Norwood Avenue, Buffalo, N. Y.
Pres. C. D. Gray.....Bates College, Lewiston, Me.
Rev. Howard B. Grose.....276 Fifth Avenue, New York City
Rev. M. Ashby Jones.....5083 Westminster Pl., St. Louis, Mo.
Rev. M. A. Levy.....40 Bartlett Avenue, Pittsfield, Mass.
Rev. Rivington D. Lord.....Hotel Mohawk,
Washington and Greene Aves., Brooklyn, N. Y.
Dean Shailer Mathews.....University of Chicago, Chicago, Ill.
Hon. Carl E. Milliken.....469 Fifth Avenue, New York City
Mrs. W. A. Montgomery.....144 Dartmouth Street, Rochester, N. Y.
Rev. John Milton Moore.....105 East 22nd Street, New York City
Rev. Harold C. Phillips.....Hotel Sovereign,
1575 E. Boulevard, Cleveland, Ohio
W. S. Richardson.....26 Broadway, New York City
Rev. Ivan Murray Rose.....1st Baptist Church, Philadelphia, Pa.
Rev. C. H. Sears.....276 Fifth Avenue, New York City
Rev. H. F. Stilwell.....418 S. 44th St., Philadelphia, Pa.
Rev. H. J. White.....1218 Arrott Street, Frankford, Philadelphia, Pa.
Rev. H. C. Whitcomb.....3520 Burt Street, Omaha, Nebr.
Rev. C. L. White.....23 East 26th Street, New York City
Rev. A. W. Wishart....Fountain St. Baptist Church, Grand Rapids, Mich.
Rev. P. C. Wright.....276 Fifth Avenue, New York City

National Baptist Convention

Rev. J. A. Booker.....Baptist College, Little Rock, Ark.
Rev. W. A. Bowren.....1060 Washington Blvd., Kansas City, Kans.
Rev. R. L. Bradby.....441 Monroe Avenue, Detroit, Mich.
Rev. W. W. Brown.....143 West 131st Street, New York City
Dr. P. James Bryant.....24 Yonge Street, Atlanta, Ga.
Rev. J. R. Burdett.....807 Andrews Street, Houston, Tex.
Rev. J. T. Caston.....4348 Belle Place, St. Louis, Mo.
Rev. R. M. Caver.....700½ W. Ninth Street, Little Rock, Ark.
Rev. A. A. Cosey.....Vicksburg, Miss.
Rev. T. O. Fuller.....Howe Institute, Memphis, Tenn.
Rev. J. Goins.....2010 East 11th Street, Kansas City, Mo.
Rev. J. W. Goodgame.....1523 Avenue F., Birmingham, Ala.
Rev. W. F. Graham.....1631 Christian Street, Philadelphia, Pa.
Dr. S. E. Griggs.....Memphis, Tenn.
Rev. William Haynes.....412 Fourth Avenue, Nashville, Tenn.
Rev. J. H. Henderson.....332 E. Grand Ave., Hot Springs, Ark.
H. W. Holloway.....Box 287, Helena, Ark.
Prof. R. B. Hudson.....P. O. Box 455, Selma, Ala.
Rev. E. W. D. Isaac.....409 Gay Street, Nashville, Tenn.
Rev. D. V. Jamison.....1605 Lapsley Avenue, Selma, Ala.
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